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Catalogue  
OF THE  
Arabic and Persian Manuscripts  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

VOLUME XVIII  
(ARABIC MSS.)

QURANIC SCIENCE  
PART I

*Prepared by*  
MAULAVI MUINUDDIN NADWI

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## P R E F A C E

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THE present volume of the Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library, Bankipore, is the first of two volumes that are to be devoted to Arabic works relating to the Quranic Science, a branch of Arabic literature in which the Library is well represented.

The Library is especially rich in fine copies of the Qurân, some of them from the pens of famous calligraphers, as for instance, Yâqût al-Musta'simî, Mir 'Ali al-Kâtib at-Tabrizî, 'Abdalbâqî Haddâd, Qâdî 'Ismatallâh Khân, and 'Ismatallâh Yâqût Raqam. One copy of the Qurân (No. 1204), arranged according to the chronological order of revelation, and containing two additional Sûrahs, deserves special mention.

The present volume contains notices of 206 MSS., arranged under the following headings :—

The Qurân.

Various Readings of the Qurân.

Orthography of the Qurân.

Pronunciation of the Qurân.

This volume, like vols. xii and xv, is the work of Maulavi Muinuddin Nadwi, and it will be found that the high level of scholarship reached in those two volumes has been well maintained in this later one. Most encouraging to the Maulavi has been the praise extended to him by eminent scholars in India and abroad.

Of the MSS. noticed in the present volume, the following may be mentioned as the most interesting and most worthy of attention :—

No. 1118. A very fine and exceedingly valuable copy of the Qurân, from the pen of Yâqût al-Musta'simî, the celebrated calligrapher of Bagdâd.

No. 1127. A roll of very thin and fine parchment, containing the whole Qurân.

No. 1132. An extremely valuable and very splendid copy of the Qurân, which was once purchased by Mîr Mannû, the Governor of Lahore, for Rs. 3,070.

- No. 1171. A very fine and beautifully written copy of the Qurân in 30 foll., from the pen of 'Abdalbâqî Haddâd, the celebrated calligrapher of Harât.
- No. 1172. A richly illuminated pocket-Qurân, from the pen of the same 'Abdalbâqî Haddâd.
- Nos. 1179–1181. An exceedingly valuable and very splendid copy of the Qurân, from the pen of Qâdî 'Ismatallâh Khân, a calligrapher of great reputation and skill; complete in three separate volumes.
- No. 1183. An elegant copy of the Qurân, from the pen of 'Ismatallâh, a calligrapher of considerable reputation, who flourished in the time of Nawwâb Shujâ'addawlah of Audh.
- No. 1184. A very fine copy of the Qurân, from the pen of Shaikh 'Abdalmajîd, the son of Mullâ Ahmâd Jîwan, the tutor of the Emperor Aurangzîb.
- No. 1198. A very splendid and exceedingly valuable copy of the Qurân, prepared for Bâdshâh Begam, the mother of Âsafaddawlah of Audh.
- Nos. 1211–1212. A very rare and old copy of the first two parts of Abû 'Alî al-Fârisî's Kitâb al-Hujjah, bearing notes by several eminent scholars, including Tâjaddîn al-Kindî.
- No. 1213. A rare copy of Ibn Jinnî's Al-Muhtasib, dated A.H. 1068=A.D. 1657.
- No. 1235. A very old and remarkable copy of Abu't-Tâhir Ismâ'il as-Saraqustî's Kitâb al-'Unwân, transcribed by 'Abdalqawî al-Anmâtî, a great Qurân-Reader of Egypt, in A.H. 632=A.D. 1234.
- No. 1236. A very rare and fairly old copy of Ibn Siwâr al-Bağdâdi's Al-Mustanîr.
- No. 1239. A very old copy of 'Iqd al-La'âlî, transcribed from the author's original draft by his pupil, Shihâbaddin Ahmâd al-Abyârî, in A.H. 716=A.D. 1316.
- No. 1240. A very old and remarkable copy of Nukat al-Amâlî, dated A.H. 716=A.D. 1316, bearing a note by the celebrated traditionist Ibrâhîm al-Qalqashandî.
- No. 1242. A rare and old copy of Muşâlih al-Ishârât, dated A.H. 787=A.D. 1385, and collated with the author's original draft.
- No. 1281. A very old and remarkable copy of As-Sakhâwî's Al-Wâsilah Ilâ Kashf al-'Aqîlah, dated A.H. 807=A.D. 1405, which once belonged to Mulla 'Alî al-Qârî, a distinguished scholar of Harât, and then to the library of 'Abdarrahîm Khân Khânâ, the first prime minister of the Emperor Akbar.

No. 1283. The unique copy of Rawdat at-Tarâ'if, dated A.H. 726 = A.D. 1325, bearing the author's autograph note to the effect that the MS. was read in his presence.

I would take this opportunity of recording our gratitude for the valuable help rendered in the work of compiling the Bankipore Catalogue by the late Mr. E. A. Horne, who kept up his old association with the Library, and especially with the Cataloguing work, even after leaving Patna for Aligarh. Under his supervision the preparation of the Catalogue of the Arabic MSS. progressed so rapidly, that the whole Catalogue is now nearing completion. The present volume was revised by him in manuscript; while Dr. Azimuddin Ahmad very kindly read it in proof.

J. A. CHAPMAN

Butler Palace, Lucknow.

*June 28, 1930.*



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# ARABIC MANUSCRIPTS.



## QURANIC SCIENCE.

### THE QURÂN.

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No. 1116.

foll. 256 ; lines 20 ; size  $3\frac{1}{2} \times 2\frac{3}{4}$  ;  $2\frac{1}{2} \times 2\frac{1}{4}$ .

القرآن

### AL-QURÂN.

A very old pocket-Qurân.

Written in small and close Kûfi, with vowels marked by red dots. The titles of the Sûrahs are in thick Kûfi, sketched in black and filled with gold. The *Rukû'* (section) is marked by a marginal ornament. Slightly worm-eaten and water-stained. Fol. 256<sup>b</sup> has been rendered quite illegible. The first three folios are supplied by a later hand.

Not dated ; probably 9th century.

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No. 1117.

fol. 1 ; lines 8 ; size  $6\frac{3}{4} \times 4\frac{1}{4}$  ;  $4 \times 2\frac{1}{2}$ .

The Same.

A leaf of the Qurân pasted on a rectangular piece of glass. It contains verses 35-38 of *Sûratu Ibrâhim* (chapter xiv).

Written in thick Kûfi, with vowels marked by red dots.

Not dated ; probably 9th century.

VOL. XVIII.

## No. 1118.

foll. 499 ; lines 9 ; size  $10\frac{1}{4} \times 6\frac{3}{4}$  ;  $5\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

An extremely valuable and very fine copy of the Qurân, from the pen of Jamâladdîn Abu'd-Durr Yâqût bin 'Abdallâh, surnamed Al-Musta'simî, a calligrapher of the highest repute and skill. It was he who improved the form of the Arabic character after Ibn Bawwâb (*d. A.H. 423=A.D. 1032*), and rendered it more regular and simple. According to the author of *Tâdkirah-i-Khushnawisân*, it is his system (of written characters) which is yet followed ; but none has ever reached or pretended to reach his pitch of excellence. Amîn Ahmâd Râzî (*d. A.H. 1002=A.D. 1593*), in the *Haft Iqlîm*, p. 117, tells us that, in his time, a specimen of Al-Musta'simî's writing was as rare and precious as a gem. He lived in Bağdâd, where he died in A.H. 698=A.D. 1298. See *Al-Khamîs*, vol. ii, fol. 222<sup>b</sup>; *Dustûr al-I'lâm*, fol. 155<sup>a</sup>; *Tâdkirah-i-Khushnawisân*, p. 24; and Brock., vol. i, p. 353. See also *Mujmal Fašîhi*, fol. 199<sup>b</sup>, where it is stated that he died in Rabî' I, A.H. 697=A.D. 1297.

Written in a very fine, small, closely written and fully vocalised Naskh, within gold and blue ruled borders ; the first, the middle and the last lines of every page being in a very beautiful large Şûş character, enclosed by illuminated borders of floral design. The titles of the Sûrahs, including the number of verses contained in each Sûrah, are written in elegant Raihân, in gold. The verses are divided by gold roses. The first two pages are richly illuminated.

Nine folios, after fol. 313, containing the last 19 verses of the *Sûrat an-Naml* (chapter xxvii) and the first 75 verses of the *Sûrat al-Qîasâ* (chapter xxviii) are wanting.

The colophon, written within illuminated borders, runs thus :—

كتبه العبد الفقير إلى الله الغنوي ياقوت المستعصمي في أواخر شهر  
رمضان المبارك من سنة ثمان وستين وستمائة حامدا على نعمه ومصليا  
علي نبيه محمد وآله ومسلما كثيرا \*

Dated A.H. 668=A.D. 1269.

The title-page contains a seal, bearing the name of Zibaddawlah Murid Khân, dated A.H. 1170=A.D. 1757.

## No. 1119.

foll. 12 ; lines 11 ; size  $10\frac{3}{4} \times 7$  ;  $7\frac{1}{2} \times 5$ .

The Same.

The fifth *Juz* (part) of the Qurân.

Written in a very excellent, closely written and fully vocalised *Naskh*, within gold and coloured ruled borders ; the first, the middle and the last lines of every page being in a large and very beautiful *Sûlîs* character. The first page is richly and tastefully illuminated. The verses are separated by gilt circles, while marginal ornaments are employed to mark the end of every five and ten verses.

Not dated ; probably 14th century.

## No. 1120.

foll. 464 ; lines 15 ; size  $14\frac{1}{2} \times 10$  ;  $11\frac{1}{2} \times 6\frac{3}{4}$ .

The Same.

A copy of the Qurân, with an interlinear Persian version.

The text is written in a distinct and bold character, intermediate between *Kûff* and *Naskh*, within black and double red ruled borders. The vowel-markings are somewhat peculiar. A small circle is used for *Jazm*. The signs of *Wuqf*, *Wasl*, *Imâlah*, etc., are supplied in red. The beginning of each *Juz* is written in gold, and marked in the margin by a conical ornament. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and the number of verses contained in each Sûrah, are in gold, within illuminated borders. Marginal ornaments are employed to mark the end of the first quarter, half and third quarter of each *Juz*. The verses are separated by yellow roses. The word *الْحُكْمُ* is always in gold.

The interlinear Persian version is written in fair *Naskh*, in red.

Foll. 1-52 are supplied in a later hand.

Not dated ; probably 14th century.

An 'Arddîdah, dated A.H. 989=A.D. 1581, is found at the end.

Fol. 382<sup>a</sup> contains a seal bearing the inscription.....بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ، نَعُمَّانٌ، dated A.H. 993=A.D. 1585.

## No. 1121.

foll. 33 ; lines 7 ; size  $15 \times 10$  ;  $9\frac{1}{2} \times 6$ .

The Same.

A very short fragment of the Qurân, containing verses 25–143 of *Sûrat an-Nisâ'* (chapter iv).

Written in elegant, large and fully vocalised Naskh, within gold and black ruled borders. The verses are divided by beautifully illuminated circles, while conical and oblong marginal ornaments, enclosing the words حُمْسٌ and عَشْرٌ, respectively, are employed to mark the end of every five and ten verses.

Not dated ; probably 15th century.

## No. 1122.

foll. 57 ; lines 5 ; size  $10\frac{1}{2} \times 6\frac{3}{4}$  ;  $7 \times 4\frac{3}{4}$ .

The Same.

A fragment of the Qurân, extending from the 32nd verse of *Sûrat az-Zumar* (chapter xxxix) to the 46th verse of *Sûratu Hâ Mim* (chapter xli).

Written in a very elegant, large and fully vocalised Sûlî, within gold and black ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are separated by gilt roses, while marginal ornaments are employed to mark the end of every five and ten verses.

Not dated ; probably 15th century.

## No. 1123.

foll. 206 ; lines 13 ; size  $14\frac{3}{4} \times 11$  ;  $13\frac{1}{2} \times 9\frac{1}{2}$ .

The Same.

A copy of the Qurân, with an interlinear Persian version ; complete in two separate volumes.

## Vol. I.

Beginning with *Sûrat al-Fâtikah* (chapter i), and breaking off abruptly with the following words of the 4th verse of *Sûratu Maryam* (chapter xix) :—

قالَ رَبِّ إِنِّي وَهَنَ الْعَظُمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ  
..... \* ..... بِدُعَائِكَّ

## No. 1124.

foll. 210 ; lines and size same as above.

The Same.

## Vol. II.

Beginning at the point where the first volume ends in the 4th verse of *Sûratu Maryam* (chapter xix), and extending to the end of the Qurân.

Both volumes are written in fair, large and fully vocalised Naskh, within double red ruled borders.

The interlinear Persian version is written in small and cursive Naskh.

Dated Friday, the 18th Du'l-Qa'dah, A.H. 872=A.D. 1467.

احمد بن محمود بن فضل الله بن شمس الدين بن احمد ساماني :

At the end is a note, dealing with the method of consulting the Qurân for omens.

The MS. was presented by Shah Muhammad Kamâl of Patna on the 8th June, 1916.

## No. 1125.

foll. 403 ; lines 15 ; size  $2\frac{1}{2} \times 2\frac{1}{2}$ ;  $2\frac{1}{4} \times 1\frac{1}{4}$ .

The Same.

A very small pocket-Qurân.

Written in elegant, small, closely written and fully vocalised Naskh, within gold and black ruled borders. The beginning of each *Juz* is written in gold, and marked by marginal ornaments. The

titles of the Sûrahs are in gold on a blue ground. The verses are separated by gilt circles. Water-stained and slightly worm-eaten.

Foll. 1-2, 10, 50-51, 119, 244-245 and 339 are supplied by a later hand.

Not dated ; probably 15th century.

---

### No. 1126.

foll. 439 ; lines 17 ; size  $2\frac{1}{2} \times 1\frac{1}{2}$ ;  $1\frac{1}{2} \times 1$ .

The Same.

A very valuable and fine pocket-Qurân.

Written on gold-sprinkled parchment, in a very minute but fully vocalised and elegant Naskh, within gold and black ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in Şuls, being in white on a gold ground. The verses are separated by gilt circles.

Not dated ; probably 15th century.

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### No. 1127.

A roll of very thin and fine parchment 52 feet long and  $3\frac{1}{2}$  in. wide.

The Same.

An exceedingly valuable copy of the Qurân.

Written in a very minute Naskh, within gold-ruled borders ; with an illuminated frontispiece.

Not dated ; probably 15th century.

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### No. 1128.

foll. 381 ; lines 11 ; size  $12\frac{3}{4} \times 9$ ;  $8\frac{1}{2} \times 5\frac{1}{4}$ .

The Same.

A very elegant copy of the Qurân.

Written in excellent, closely written and fully vocalised Naskh within gold and blue ruled borders ; with a double-page 'Unwân.,

The first, middle and last lines of every page are in large Suls. The titles of the Sûrahs are in gold within illuminated borders. The verses are separated by gilt circles; while marginal ornaments, circular and conical, respectively, are employed to mark the end of every five and ten verses. The beginning of each *Juz*, in some cases written in gold, is marked in the margin by an oblong ornament.

Dated Saturday, the 30th Rajab, A.H. 901=A.D. 1496.

Scribe : احمد بن محمود الملاعنة.

### No. 1129.

foll. 445 ; lines 17 ; size  $5\frac{3}{4} \times 3\frac{1}{2}$  ;  $3\frac{1}{4} \times 2\frac{1}{4}$ .

The Same.

Written in a character intermediate between Kûfi and Naskh, within gold and black ruled borders. The word **الله** is always in red. The beginning of each *Juz* is written in light blue, and marked in the margin by a conical ornament. The titles of the Sûrahs are in red on a gold ground; but in some cases the spaces have been left blank. The verses are divided by gilt circles, while the *Rukû'* (section) is marked in the margin by a larger illuminated circle. Foll. 1<sup>b</sup>, 2<sup>a</sup>, 219<sup>b</sup>, 220<sup>a</sup>, 444<sup>b</sup>, and 445<sup>a</sup> are richly illuminated.

Not dated; probably 16th century.

The MS. was presented to the library by Sayyed Safdar Nawwâb of Patna.

### No. 1130.

foll. 107 ; size  $1\frac{3}{4} \times 1\frac{3}{4}$  ;  $1\frac{1}{4} \times 1\frac{1}{4}$ .

The Same.

A very small pocket-Qurân.

Written on hexagonally cut pages, in a very minute and rather cursive Naskh. Every page is divided into eleven compartments, each containing a verse of the Qurân; written alternately in red and black. Numerous folios seem to be wanting, *passim*.

Not dated; probably 16th century.

## No. 1131.

foll. 200 ; lines 15 ; size  $4\frac{1}{2} \times 2\frac{3}{4}$  ;  $2\frac{3}{4} \times 1\frac{1}{2}$ .

The Same.

A pocket-Qurân.

Written in elegant, small, closely written and fully vocalised Naskh, within gold-ruled borders ; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are separated by red dots. A seriously damaged and dilapidated copy.

Not dated ; probably 16th century.

## No. 1132.

foll. 232 ; lines 15 ; size  $13\frac{1}{4} \times 8\frac{1}{2}$  ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

The Same.

A valuable and splendid copy of the Qurân.

Written in elegant, closely written and fully vocalised Naskh on thick paper, within gold and coloured ruled borders. The MS, opens with a double page, containing *Sûrat al-Fâtihah* (chapter i). written in Şuls, white on a gold ground, and enclosed within richly illuminated borders. The margins of the next two pages are covered by elaborate and rich ornament, while the interlinear spaces are filled with a floral design in colours, and underneath it a gold line. The titles of the Sûrahs are in beautiful Şuls, white on a gold ground, but in some cases black on a blue ground. The verses are separated by gilt roses. Marginal ornaments, oblong and octangular, respectively, are employed to mark the end of every five and ten verses.

The last four pages contain a Persian poem, entitled فانلایم & کلام الام المجید, dealing with the method of consulting the Qurân for omens, beginning as follows :—

هر که از قرآن کشاید فال خویش  
بی شکی واقع شود از حال خویش

The poem is written in a very elegant Nasta'liq, one line in gold on a blue ground and the next in white on a gold ground, the whole enclosed within richly illuminated borders.

In the colophon, dated A.H. 982=A.D. 1575, the scribe gives his name as Mîr 'Ali al-Kâtib at-Tabrîzî. He must not be confounded

with his namesake, the celebrated inventor of the *Nasta'liq* character, who was a contemporary of Kamâl *Khujandî* (*d.* A.H. 803=A.D. 1401).

A fly-leaf at the beginning contains a *Masnawî* comprising the titles of 114 Sûrahs of the Qurân.

Beginning :—

جملی سوہلی ق آنے

گفت عاصم بوسن لقمانی

According to a note on the same fly-leaf, the present copy was once purchased by Mîr Mannû for Rs. 3,070. This Mîr Mannû, surnamed Mu'in al-Mulk Rustam Hind, was the son of I'timâddawlah Qamaraddin Khân. He was appointed Governor of Lahore by Ahmad Shâh, the Emperor of Delhi, after the battle of Sarhind against Ahmad Shâh Abdâlî, in which battle Mîr Mannû's father was killed, A.H. 1161=A.D. 1748. He died suddenly in A.H. 1167=A.D. 1754. See Beale's Oriental Biographical Dictionary, p. 277.

### No. 1133.

foll. 8 ; lines 12 ; size  $8\frac{1}{2} \times 6$  ;  $6\frac{1}{2} \times 4$ .

The Same.

A MS. containing the following five Sûrahs of the Qurân :—

1. *Sûrat al-Fâtih* (chapter xlviii).
2. *Sûrat al-Wâqi'ah* (chapter lvi).
3. *Sûrat al-Jumu'ah* (chapter lxii).
4. *Sûrat al-Muzzammil* (chapter lxxiii).
5. *Sûrat an-Naba'* (chapter lxxviii).

The scribe has confounded the titles of the last two Sûrahs mentioned above ; the correct title of Sûrah lxxviii has been given to Sûrah lxxiii, and *vice versa*.

Written in large, elegant and fully vocalised Naskh, within gold and coloured ruled borders ; with an illuminated frontispiece. The titles of the Sûrahs are in Sulş, white on a gold ground. The verses are divided by gold roses. The margins are covered with a floral design in gold. The interlinear spaces of the first two pages are richly illuminated.

Not dated ; probably 16th century.

## No. 1134.

foll. 29 ; lines 8 ; size  $7\frac{1}{2} \times 5$  ;  $4\frac{1}{4} \times 3$ .

The Same.

The *Sûrat al-Anâ'm* (chapter vi), complete.

Written in fair vocalised Naskh, within gold and black ruled borders ; with an illuminated frontispiece. The verses are separated by gold roses.

Not dated ; probably 16th century.

The title-page contains a seal of the library attached to the tomb of Khwâjah Mu'inaddin Chishtî (*d. A.H. 633=A.D. 1236*), the celebrated saint of Ajmer.

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## No. 1135.

A roll of thin paper 31 feet long and  $4\frac{1}{4}$  in. wide.

The Same.

The formula بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِهِ نَسْتَعِينُ is followed by the ninety-nine names of God and the names of the twelve Imâms, all written in large letters outlined in gold. Within these letters is contained, in minute writing, the text of the Qurân. Portions of the text are also contained within the floral designs, which separate the different names of God and of the Imâms, and in the borders surrounding those names. The names of God are written across the page in *Nasta'liq*, while those of the Imâms are written up and down the page in *Naskh*. The text of the Qurân is written in a very minute and closely written *Naskh*.

Not dated ; probably 16th century.

The MS. was presented to the library by Nawwâb Sayyid Mustafâ 'Ali Khân of Patna.

## No. 1136.

foll. 659 ; lines 8 ; size  $19 \times 13$  ;  $13 \times 7$ .

The Same.

A valuable large-size Qurân, with an interlinear Persian version and marginal notes, also in Persian.

The text is written in large and fully vocalised Naskh, within gold and coloured ruled borders. The first two pages are richly illuminated. The four main divisions of each *Juz* are marked by elaborate and beautiful marginal ornaments. The titles of the Sûrahs are in red, enclosed within ornamental borders. The verses are separated by circles filled with gold. The end of the first half of the Qurân is marked by a beautiful ornament in the margin of fol. 313<sup>a</sup>.

The interlinear Persian version is written in elegant Nasta'liq, in red, within gold and coloured ruled borders.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Not dated ; probably 16th century.

The MS. is bound in painted and glazed covers of Kashmîr workmanship.

### No. 1137.

fol. 686 ; lines 11 ; size  $17\frac{1}{4} \times 11\frac{1}{2}$  ;  $9\frac{1}{2} \times 6\frac{1}{4}$ .

The Same.

An exceedingly valuable and very splendid copy of the Qurân, with a Persian version in the margins.

The text is written in elegant and fully vocalised Naskh. The first, the middle and the last lines of every page are in beautiful Sulş on a gold ground, enclosed within rich borders containing elaborate designs in gold and colours. The interlinear spaces are filled with gold. The first double page at the beginning of each *Juz* is very richly and tastefully illuminated. The first line of the second, third and fourth quarters of every *Juz* is written in red ink ; and these divisions are marked in the margin by special ornaments.

The titles of the Sûrahs are in white on a black ground. The verses are separated by illuminated circles.

The Persian version is written in the margins in good Nasta'liq in blue, within richly illuminated borders.

Not dated ; probably 16th century.

## No. 1138.

foll. 315 ; lines 11 ; size  $15\frac{1}{2} \times 10\frac{1}{2}$  ;  $9 \times 6\frac{1}{2}$ .

The Same.

A copy of the Qurân, with a Persian commentary in the margins, by Kamâladdîn Husain bin 'Alî al-Wâ'iz al-Kâshîfî (d. A.H. 910=A.D. 1504), entitled *Al-Mawâhib al-'Aliyah*.

Complete in two separate volumes.

## Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and ending with the 68th verse of *Sûrat al-Kahf* (chapter xviii).

The Persian commentary, which has been repeatedly printed in India, begins thus :—

بعد از تمجید قواعد الهی و تأسیس معانی ثنا خوانی حضرت  
رسالت پناهی

## No. 1139.

foll. 324 ; lines and size same as above.

The Same.

## Vol. II.

Beginning with the 84th verse of *Sûrat al-Kahf* (chapter xviii), and extending to the end of the Qurân.

The 69th to 83rd verses of *Sûrat al-Kahf* are wanting.

Both volumes are written in a distinct and bold character, intermediate between Kûfi and Naskh, within gold and coloured ruled borders. The vowel-markings are somewhat peculiar ; and a small circle is used for *Jazm*. The signs of *Waqt*, *Wasl*, *Imâlah*, etc., are supplied by a later hand in red. The letters *د*, *ص*, *ك* and *ق* are considerably drawn out. The verses are separated by gilt roses. The *Rukû'* (section) is marked by an illuminated circle, which contains the letter *ف* in gold. The end of the first and the third quarters of each *Juz* is distinguished by larger illuminated circles ; while the end of the first half of each *Juz* is marked by a beautiful conical ornament. The titles of the Sûrahs are in gold, within illuminated borders. The middle and the last lines of every page are written in red. The

beginning of each *Juz* is in gold. The word *all* and some other words and phrases in the text are also in gold. The margins of the first double page of each *Juz* are tastefully illuminated.

The Persian commentary is written in fair *Naskh*, with quotations from the text in red.

Not dated ; probably 16th century.

The MS. was presented to the library by Muhammad Ridâ of Patna.

### No. 1140.

foll. 121 ; lines 25 ; size  $7\frac{3}{4} \times 4\frac{1}{2}$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Written in fair and fully vocalised *Naskh*, within gold and black ruled borders ; with a double-page 'Unwân. The beginning of every *Juz* (part), *Sûrah* (chapter) and *Rukû'* (section) is written in red ink, and is marked in the margins by ornaments of various designs. The titles of the *Sûrahs* are in red on a gold ground. The verses are divided by circles filled with gold. Water-stained.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Not dated ; probably 16th century.

### No. 1141.

foll. 15 ; lines 7 ; size  $6\frac{3}{4} \times 4\frac{1}{4}$  ;  $4 \times 2\frac{1}{2}$ .

The Same.

*Sûratu Yâsin* (chapter xxxvi), complete.

Written in elegant *Naskh*, fully vocalised, within gold and blue ruled borders.

On foll. 13<sup>b</sup>-14<sup>a</sup>, *Sûrat al-Ikhlas* (chapter cxii) is written in five characters, viz., (i) Tuğrâ ; (ii) Şulş ; (iii) Raihân ; (iv) Kûfi ; and (v) Nasta'liq. Fol. 14<sup>b</sup> contains الکرسی لیلیت. On fol. 15<sup>a</sup> the scribe has written the words شد تہام in Nasta'liq with his finger-nail.

Not dated ; probably 16th century.

## No. 1142.

fol. 447 ; lines 11 ; size  $12 \times 7\frac{1}{2}$  ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Written in fair and fully vocalised Naskh, within gold and coloured ruled borders. The first four pages are richly illuminated. The titles of the Sûrahs are in white on a gold ground. The verses are separated by gilt circles. The Rukû‘ (section) is marked in the margin by a larger illuminated circle. The four main divisions of each Juz are marked in the margins by ornaments of various designs.

Dated A.H. 1014=A.D. 1605.

Scribe : محمد طاهر التبریزی النیربزی.

A double page, consisting of two fly-leaves at the beginning, is very richly and fancifully illuminated. This has evidently been supplied by a later hand, and contains a genealogical table of Abu'l-Muzaffar Jalâladdin Muhammad Shâh 'Âlam Bâdshâh Gâzî (A.H. 1173-1221=A.D. 1759-1806).

Three fly-leaves at the end contain a table of the Sûrahs of the Qurân and the ninety-nine names of God.

## No. 1143.

fol. 525 ; lines 9 ; size  $11 \times 7\frac{1}{2}$  ;  $6 \times 3\frac{3}{4}$ .

The Same.

A very splendid copy of the Qurân, with some Persian notes in the margins.

Written in fine and fully vocalised Sulş, within gold and coloured ruled borders, with gold-sprinkled margins. The text is amply provided with vowel points and diacritical marks. The first double page, which contains Sûrat al-Fâtihah (chapter i), is written in white on a gold ground. The two double pages, which follow, are richly illuminated. The verses are divided by gold roses. The end of every five verses is marked in the margin by illuminated circles, and the end of every ten verses by floral ornaments. The beginning of each Juz is in red. The titles of the Sûrahs are in white on a gold ground, within ornamental borders. The numbers of words and letters, contained in each Sûrah, are noted in red ink in the margin.

Foll. 166<sup>a</sup>-186<sup>b</sup>, which were wanting in the original MS., have

been supplied by a later hand; in good imitation of the older writing, but without any ornaments.

The last two folios contain a note, dealing with the orthographical signs generally used in the Qurân for indicating the correct pronunciation.

In the margin of fol. 522<sup>b</sup> is a prayer to be recited after completing the reading of the Qurân.

Dated the 23rd Safar, A.H. 1016=A.D. 1607.

Scribe : شمس الدين علي الكاتب الشيرازي .

### No. 1144.

foll. 416 ; lines 11 ; size  $14\frac{1}{4} \times 9\frac{3}{4}$  ;  $5 \times 3\frac{1}{2}$ .

The Same.

A copy of the Qurân, with the *Tafsîr Husainî* of Al-Kâshîfî (d. A.H. 910=A.D. 1504) in the margins.

The text is written in elegant, large and fully vocalised Naskh, within gold and coloured ruled borders. The verses are divided by gilt circles. The titles of the Sûrahs are in red. The margins of the first double page are covered with floral ornaments in gold. The second double page is tastefully illuminated.

The *Tafsîr Husainî*, contained in the margins, is written in fair small Naskh, in three slanting columns.

The MS., which is dated A.H. 1064=A.D. 1653, was transcribed by Sharafaddin bin Yâsîn al-Haddâd, as appears from the following colophon :—

وقت اتمام كتابة التفسير بعون الملك الخبرير على يد العبد الصعييف  
الراجي بعذابه رحمة الله الملك المبين شرف الدين ابن مخدوم المرحوم  
المبرور شيخن يسرين المعروف الحداد ..... يوم الاربعاء سلخ من شهر  
شعبان المعظم سنة اربع و ستين و الف من المبعثة النبوية \*

Foll. 412<sup>b</sup>-416<sup>b</sup> contain an extract from the *Rawdat al-Ahbâb* of 'Atâ'âllâh bin Fadlallâh al-Husainî (d. A.H. 926=A.D. 1520), treating of the Prophet's last illness and of his death.

## No. 1145.

foll. 212 ; lines 17 ; size  $7 \times 4\frac{3}{4}$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

Written in good, close and fully vocalised *Naskh*, within gold and black ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gilt roses ; and the end of every ten verses is marked in the margin by the word عَشْر. The signs of *Madd*, *Wasl*, *Waqt*, etc., are in red.

Dated Sunday, the 1st *Du'l-Qa'dah*, A.H. 1086=A.D. 1675.

Scribe عبد العظيم بن علي رضا الرضوي القمي :

The seals of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City are found on the title-page as well as at the end.

## No. 1146.

foll. 474 ; lines 12 ; size  $6 \times 4\frac{1}{4}$  ;  $3\frac{1}{2} \times 1\frac{3}{4}$ .

The Same.

Written on gold-sprinkled paper in elegant and fully vocalised *Naskh*, within gold, black and blue ruled borders. The first double page is tastefully illuminated ; and this is followed by an illuminated frontispiece. The titles of the Sûrahs are in white on a gold ground. The verses are divided by gilt roses. The four main divisions of each *Juz* are marked by appropriate ornaments in the margins.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Dated A.H. 1101 = A.D. 1689.

## No. 1147.

foll. 46 ; lines 11 ; size  $11 \times 7\frac{1}{2}$  ;  $8 \times 4\frac{1}{4}$ .

The Same.

A fragment of the Qurân, containing Sûrah ii, 123-189 (foll. 21<sup>a</sup>-30<sup>b</sup>) ; ii, 245-iii, 86 (foll. 1<sup>a</sup>-20<sup>b</sup>) ; vii, 131-201 (foll. 31<sup>a</sup>-40<sup>b</sup>) ; and x, 24-77 (foll. 41<sup>a</sup>-46<sup>b</sup>).

Written in fair and vocalised *Naskh*, one line on a gold and the next on a silver ground. The verses are separated by red dots.

Foll. 1-20 have been wrongly placed after fol. 30.

Not dated ; probably 17th century.

### No. 1148.

foll. 24 ; lines 9 ; size  $7\frac{1}{4} \times 5$  ;  $5 \times 3$ .

The Same.

A collection of five Sûrahs of the Qurân, viz., xxxvi ; xlviii ; lvi ; lxvii ; and lxxviii.

Written on thick card-board in elegant and fully vocalised *Naskh*, within gold and black ruled borders and illuminated margins ; with an illuminated frontispiece. The titles of the Sûrahs are in white on a gold ground. The *Rukû'* (section) is marked by an octangular ornament in the margin. The verses are separated by gold roses. The interlinear spaces are filled with gold.

Not dated ; probably 17th century.

The MS. was presented to the library by Sayyid Safdar Nawwâb of Patna.

### No. 1149.

foll. 13 ; lines 11 ; size  $9 \times 5\frac{3}{4}$  ;  $6 \times 3\frac{1}{2}$ .

The Same.

A collection of four Sûrahs of the Qurân, viz., xxxvi ; lvi ; lxvii ; and lxxviii.

Written in elegant and fully vocalised *Naskh*, within beautifully illuminated borders ; the first, the middle and the last lines in every page being in large *Şuls*. The titles of the Sûrahs are in white on a gold ground. The verses are divided by circles filled with gold. The interlinear spaces are filled with gold.

An illuminated fly-leaf at the end contains several prayers to be recited on various occasions.

Not dated ; probably 17th century.

## No. 1150.

foll. 77 ; lines 9 ; size  $6 \times 3\frac{1}{4}$  ;  $3\frac{1}{4} \times 2$ .

The Same.

A defective copy of the Qurân. Sûrahs i-xvii, xix-xxxv, xxxvii-xlvii, xl ix-liv, lxviii-lxx, lxxii and lxxiv-lxxvii are wanting.

Written in fair vocalised Naskh, within gold and coloured ruled borders ; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are separated by gilt circles. Slightly worm-eaten.

Not dated ; probably 17th century.

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## No. 1151.

foll. 26 ; lines 7 ; size  $9 \times 5$  ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

The Same.

A collection of five Sûrahs of the Qurân, viz., xxxvi ; xl v iii ; lvi ; lxvii ; and lxxviii.

Written in fair vocalised Nasta'lîq, within gold and coloured ruled borders ; with an illuminated frontispiece. The interlinear spaces in the first two pages are filled with gold. The verses are divided by gold roses.

Not dated ; probably 17th century.

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## No. 1152.

foll. 20 ; lines 9 ; size  $8\frac{1}{4} \times 5\frac{1}{2}$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

The same five Sûrahs of the Qurân as in the preceding MS.

Written in elegant vocalised Naskh, within gold and black ruled borders ; with an illuminated frontispiece. The interlinear spaces are filled with gold. The titles of the Sûrahs are in white on a gold ground. The *Rukû'* (section) is marked by an illuminated circle in the margin. The verses are separated by gold roses.

Not dated ; probably 17th century.

## No. 1153.

foll. 45 ; lines 6 ; size  $5 \times 3\frac{1}{2}$  ;  $3\frac{3}{4} \times 2\frac{1}{4}$ .

The Same.

The same five Sûrahs of the Qurâن.

Written in Naskh on paper of various colours.

Foll. 19-24 are seriously worm-eaten.

According to a note on the title-page, the first half of the MS. was written by Mir Mahdî, and the rest by Mir Ja'far.

Not dated ; probably 17th century.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page.

\* The MS. was presented to the library by Khân Bahâdur Muham-mad Ismâ'il.

## No. 1154.

foll. 10 ; lines 18 ; size  $4 \times 2\frac{1}{2}$  ;  $2\frac{1}{2} \times 1\frac{1}{4}$ .

The Same.

The same five Sûrahs of the Qurâن.

Written in small, elegant and fully vocalised Naskh, within gold and coloured ruled borders ; with a double-page 'Unwân. The margins are filled with a floral design in gold. The verses are separated by circles filled with gold.

Not dated ; probably 17th century.

The title-page contains the seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb.

## No. 1155.

foll. 311 ; lines 12 ; size  $13\frac{1}{2} \times 9$  ;  $9\frac{1}{2} \times 6\frac{1}{4}$ .

The Same.

A very splendid and exceedingly valuable copy of the Qurâن, with some Persian notes in the margins.

Written in good Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The interlinear

spaces are beautifully filled with gold. The first two pages are profusely illuminated. The titles of the Sûrahs are in elaborate Şûlş character, within ornamental borders. The verses are divided by gold roses. The end of every five and ten verses is marked in the margin by conical ornaments and illuminated circles, respectively.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Not dated ; probably 17th century.

### No. 1156.

foll. 660 ; lines 8 ; size  $14\frac{1}{4} \times 9\frac{3}{4}$  ;  $11 \times 6\frac{1}{2}$ .

The Same.

A valuable and splendid copy of the Qurân, with an interlinear Persian version and marginal notes, also in Persian.

The text is written in large, thick and fully vocalised Şûlş, within gold and coloured ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and giving the number of verses contained in each Sûrah, are in gold. The verses are separated by circles filled with gold. The margins of the double page at the beginning of the 15th Juz are covered with elaborate ornaments in gold.

The interlinear Persian version is written in elegant Nasta'lîq, in red ink, within ornamental borders. The interlinear spaces of the marginal notes are beautifully filled with gold.

Foll. 146-153 are badly water-stained.

Not dated ; probably 17th century.

A fly-leaf at the beginning contains a note dealing with the method of consulting the Qurân for omens. It also contains a prayer to be recited prior to the reading of the Qurân.

A fly-leaf at the end, the margin of which is covered with floral ornaments in gold, contains a prayer to be recited after finishing the reading of the Qurân.

## No. 1157.

foll. 408 ; lines 14 ; size  $4 \times 2\frac{1}{2}$  ;  $2\frac{1}{2} \times 1\frac{1}{2}$ .

The Same.

A fine pocket-Qurân.

Written on a gold ground in elegant, small and closely written Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in red.

Not dated; probably 17th century.

## No. 1158.

foll. 223 ; lines 19 ; size  $2\frac{3}{4} \times 1\frac{3}{4}$  ;  $2 \times 1\frac{1}{4}$ .

The Same.

A very small pocket-Qurân.

Written on gold-sprinkled paper in small, closely written and fully vocalised Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gold roses. Slightly worm-eaten.

Three fly-leaves at the beginning contain a prayer to be recited prior to the reading of the Qurân, while three at the end contain a Persian poem on the method of consulting the Qurân for omens. The poem begins thus:—

هر که از قرآن کشاید فال خویش

بی شکی واقف شود از حال خویش

Not dated; probably 17th century.

## No. 1159.

foll. 220 ; lines 19 ; size  $3\frac{3}{4} \times 2\frac{1}{4}$  ;  $3 \times 1\frac{1}{2}$ .

The Same.

An exceedingly valuable and very fine pocket-Qurân.

Written on gold-sprinkled paper in elegant, small, closely written and fully vocalised Naskh, within gold and black ruled borders;

with a double-page 'Unwân. The titles of the Sûrâhs are in gold. The verses are divided by gold roses.

Not dated ; probably 17th century.

The MS. was presented to the library by Sayyid Šafdar Nawwâb of Patna City.

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### No. 1160.

foll. 60 ; lines 29 ; size  $10\frac{1}{2} \times 6\frac{1}{2}$  ;  $9 \times 5\frac{1}{2}$ .

The Same.

A valuable copy of the Qurâن in 60 foll.

Written in small, closely written and fully vocalised Naskh, within gold and black ruled borders. Each of the thirty *Juz* of the Qurâن, although they vary in length, has been skilfully accommodated within four pages. The titles of the Sûrâhs are in red. The verses are divided by gilt circles.

Not dated ; probably 17th century.

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### No. 1161.

foll. 342 ; lines 12 ; size  $10 \times 6\frac{3}{4}$  ;  $6\frac{1}{2} \times 4$ .

The Same.

A valuable copy of the Qurâن.

Written in elegant Naskh, with all the vowel points and diacritical marks, within illuminated borders. The first two pages, as well as the last two, are profusely illuminated. The title-page and a fly-leaf opposite it are covered with elaborate ornaments in gold and colours. The interlinear spaces are filled with gold. The verses are divided by gilt circles. The *Rukî'* (section) is marked in the margin by a larger illuminated circle, enclosing the letter  $\zeta$  in red. The titles of the Sûrâhs are in white on a gold ground.

Three fly-leaves at the beginning contain a table of the Sûrâhs and 114 names of God.

Not dated ; probably 17th century.

Scribe : عبد الله.

A seal bearing the inscription سلطان محمد سليمان مزای صفوی الموسوي الحسني, dated A.H. 1130=A.D. 1718, is found at the end.

## No. 1162.

foll. 30 ; lines 49 ; size  $12\frac{1}{2} \times 7\frac{1}{2}$  ;  $9\frac{1}{2} \times 5$ .

The Same.

An exceedingly valuable copy of the Qurân in 30 foll.

Written in elegant, small and fully vocalised Naskh, within gold and coloured ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in red. The first, the middle and the last lines of every page are in bold Naskh on a gold ground, within black and blue ruled borders. The interlinear spaces are filled with gold, while the margins are covered with ornaments in gold and colours.

Not dated ; probably 17th century.

The seals of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

## No. 1163.

foll. 32 ; lines 41 ; size  $10\frac{1}{4} \times 7$  ;  $8\frac{1}{4} \times 5\frac{1}{2}$ .

The Same.

A very fine and exceedingly valuable copy of the Qurân in 32 foll.

Written in minute, but fully vocalised and legible Naskh, within gold and coloured ruled borders. The beginning of each *Juz* and the titles of the Sûrahs are in red. Foll. 1<sup>b</sup>, 2<sup>a</sup>, 16<sup>b</sup>, 17<sup>a</sup>, 31<sup>b</sup>, and 32<sup>a</sup> are tastefully illuminated. The margins are covered with floral designs in gold. The first two pages as well as the last two are filled with elaborate floral ornaments in gold and colours.

Not dated ; probably 17th century.

## No. 1164.

foll. 30 ; lines 41 ; size  $10 \times 6\frac{1}{2}$  ;  $8\frac{3}{4} \times 5\frac{3}{4}$ .

The Same.

A fairly old and valuable copy of the Qurân in 30 foll., with some marginal notes.

Written in minute, but fully vocalised and elegant Naskh, within gold and black ruled borders; with an illuminated frontispiece. The beginning of each *Juz* and the titles of the Sûrahs are in red. The margins are covered with floral designs in gold. Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

### No. 1165.

foll. 233; lines 11; size  $12\frac{1}{2} \times 8$ ;  $10 \times 6$ .

The Same.

A copy of the Qurân, with an interlinear Persian version; complete in two separate volumes.

#### Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and ending with *Sûrat an-Nâhl* (chapter xvi).

### No. 1166.

foll. 285; lines and size same as above.

The Same.

#### Vol. II.

Beginning with *Sûratu Banî Isrâ'îl* (chapter xvii) and extending to the end of the Qurân.

Both volumes are written in fair and fully vocalised Naskh, within red and blue ruled borders; with a double-page 'Unwân. The first, the middle and the last lines of every page are in large Şuls. The titles of the Sûrahs are in red. The verses are separated by gilt circles.

The interlinear Persian version is written in *Nasta'lîq*, in red.

Slightly worm-eaten.

Not dated; probably 17th century.

## No. 1167.

foll. 181 ; lines 17 ; size  $2\frac{1}{2} \times 2\frac{1}{2}$  ;  $2 \times 2$ .

The Same.

Written in small, closely written and fairly vocalised Naskh.  
 Not dated ; probably 17th century.

## No. 1168.

foll. 329 ; lines 8 ; size  $12\frac{1}{2} \times 9\frac{1}{2}$  ;  $9\frac{1}{2} \times 7$ .

The Same.

A valuable copy of the Qurân, complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and ending with the following words of the 76th verse of *Sûratu Banî Isrâ'îl* (chapter xvii) :—

وَإِنْ كَادُوا لِيَسْتَقْرِئُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَبْلُوُنَّ ... \*

## No. 1169.

foll. 368 ; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 76th verse of *Sûratu Banî Isrâ'îl* and extending to the end of the Qurân.

Both volumes are written in fair, large and fully vocalised *Şuls*, within gold and coloured ruled borders. The verses are separated by gilt roses ; and the end of every five and ten verses is marked by the words *خمس* and *عشر*, respectively, in gold. The titles of the Sûras are in gold within floral ornaments. The signs of *Waqf*, *Wasl*, *Madd* and *Imâlah* are supplied by a later hand in red. Foll. 1-29 are slightly damaged.

Not dated ; probably 17th century.

## No. 1170.

foll. 411 ; lines 12 ; size  $9\frac{1}{4} \times 5\frac{1}{2}$  ;  $6\frac{3}{4} \times 4$ .

The Same.

A very fine and valuable copy of the Qurân.

Written in good Naskh, with all the vowel points and diacritical marks, within illuminated borders. The titles of the Sûrahs are in Sulq, white on a gold ground. The verses are separated by gilt circles. The *Rukû'* (section) and the four main divisions of each *Juz* are marked by larger gilt circles in the margin. The interlinear spaces are filled with gold. The margins of the first two pages as well those of the last two are covered with elaborate ornaments in gold and colours.

Not dated ; probably 17th century.

## No. 1171.

foll. 30 ; lines 41 ; size  $10\frac{1}{2} \times 7$  ;  $9\frac{1}{4} \times 6$ .

The Same.

An exceedingly valuable and very fine copy of the Qurân in 30 foll.

According to the following colophon, dated Muâharram, A.H. 1112 = A.D. 1700, this copy is from the pen of 'Abdalbâqî Haddâd, the celebrated calligrapher of Harât :—

تمت هذه التسويد من كلام المجيد بمحمد الله تعالى وحسن  
توفيقه محرم الحرام سنة اثنتي عشر و مائة و الف حامدا الله على نعمه  
و مصليا على نبيه محمد و آله الطاهرين المطهرين كتبه العبد المذنب  
عبد الباقى حداد \*

This 'Abdalbâqî Haddâd, as stated in the *Tadkirah-i-Khush-nawîsân*, p. 125, came to India in the last years of the reign of Shâh Jahân (A.H. 1037-1068=A.D. 1628-1658). He was well-skilled in writing Naskh, in which branch of calligraphy he surpassed all his contemporaries. He presented to Prince Muhiyaddîn (afterwards Aurangzib) several specimens of his calligraphy, including two splendid copies of the Qurân, one of them being in 30 foll. (probably the

present MS.), and a copy of the *Sahifah* of Imâm Zain al-'Âbidîn (see Hand-list, No. 1471). He was honoured by Shâhjahân with the title of Yâqût-Raqam. Subsequently he left India to return to his home in Harât, leaving at Delhi a number of eminent pupils, some of whom also received the titles of Yâqût-Raqam and Yâqût-Raqam Khân. He was alive up to A.H. 1114=A.D. 1702, in which year he completed another copy of the Qurân (No. 1172 below). The exact date of his death and further particulars of his life are not known.

Written in small, closely written and fully vocalised Naskh, within gold and black ruled borders. Each of the thirty *Juz* of the Qurân, although they vary in length, has been very skilfully accommodated within two pages. The verses are divided by small gilt circles. The titles of the Sûrahs are in red. The interlinear spaces in the first two pages are filled with gold.

Slightly worm-eaten and water-stained.

### No. 1172.

foll. 372 ; lines 12 ; size  $5\frac{3}{4} \times 4$  ;  $3\frac{3}{4} \times 2\frac{3}{4}$ .

The Same.

A valuable and elegant pocket-Qurân.

Written by the same 'Abdalbâqî Haddâd on a gold ground in small and close Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The first two pages are profusely illuminated. The beginnings of the four main divisions of each *Juz* are marked by ornaments in the margin. The end of each verse is marked by a cross in red. The signs of *Waqt*, *Wasl*, *Madd*, *Imâlah*, etc., are in red. The titles of the Sûrahs are also in red.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Dated A.H. 1114=A.D. 1702.

The MS. was presented by Faâl Imâm Khân Bahadur of Neora, near Patna.

## No. 1173.

foll. 14 ; lines 13 ; size  $7 \times 4\frac{1}{2}$  ;  $5 \times 3$ .

The Same.

A collection of five Sûrahs, viz., xxxvi ; xlviii ; lvi ; lxvii ; and lxxviii.

Written in fair and vocalised Naskh on a gold ground, within gold and coloured ruled borders ; with an illuminated frontispiece.

Dated A.H. 1120=A.D. 1708.

Scribe : احمد بن ملا لقمان عالمگیری.

## No. 1174.

foll. 349 ; lines 12 ; size  $9\frac{1}{2} \times 6$  ;  $6 \times 3\frac{3}{4}$ .

The Same.

A very splendid copy of the Qurân

Written in good and fully vocalised Naskh, within gold-ruled borders ; with a double-page 'Unwân. The interlinear spaces are filled with gold. The titles of the Sûrahs are written in an elaborate Shûsh character, white on a gold ground. The verses are separated by gold roses. The margins are covered with floral ornaments. The title-page and a fly-leaf opposite it contain the following verse of the Qurân, written in white on a gold ground, within richly illuminated borders :—

قُلْ لَّا إِنِّي أَجْمَعَتِ الْأَئْنُسُ وَالْجِنُّ عَلَىٰ أَنْ يَاتُوا بِمِثْلِ هَذَا الْقُرْآنِ

لَا يَاتُونَ بِمِثْلِهِ وَلَا كَانَ بَعْضُهُمْ لِبَعْضٍ \* ظَاهِرًا ④

Dated A.H. 1135=A.D. 1722.

Scribe : محمد رضا بن محمد بدیع الحسینی.

A second fly-leaf at the beginning contains a prayer to be recited, prior to the reading of the Qurân.

The title-page contains a seal and the signature of Hafizannisa' Khâtûn, dated A.H. 1213=A.D. 1799.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshid Nawwâb, are found at the end.

The MS. was presented to the library by Khân Bahâdur Muham-mad Ismâ'il.

## No. 1175.

foll. 346 ; lines 11 ; size  $12 \times 8\frac{1}{2}$  ;  $9\frac{3}{4} \times 5\frac{1}{2}$ .

The Same.

A copy of the Qurân, with an interlinear Persian version and marginal notes, also in Persian.

According to a note at the end, the interlinear Persian version and the marginal notes are based on a commentary on the Qurân by Âqâ Muhammâd Hâdî Mâzindarânî. The note runs thus :—

ترجمه و حواشی از تفسیر آقا محمد هادی مازندرانی همشیره زاده

\* ملا محمد باقر مجلسی نوشته شد

This Âqâ Muhammâd Hâdî Mâzindarânî, the son of a sister of Mullâ Muhammâd Bâqir Maâlisî (a. A.H. 1110=A.D. 1698), was an eminent Shî'ah scholar. He flourished in the earlier part of the 12th century of the Hijrah, and wrote, besides a Persian commentary on the Qurân, a gloss upon the *Anwâr at-Tanzîl* of Al-Baidâwî (d. A.H. 685=A.D. 1286), and a Persian commentary on the *Shâfiyah* of Ibn al-Hâjîb (d. A.H. 646=A.D. 1248). See *Kashf al-Hujub*, foll. 47<sup>a</sup> and 90<sup>a</sup>.

The text is written in fair large Naskh, with all the vowels, within gold and coloured ruled borders. The first two and the last six pages are richly illuminated. The verses are divided by gilt circles.

The interlinear Persian version is written in elegant small Nasta'lîq, in red ink.

At the end there are two prayers, the first to be recited prior to the reading of the Qurân, and the other after completing its reading.

Dated Tuesday, the 14th Muâharram, A.H. 1145=A.D. 1732.

Scribe : مقصود علی بن عبد الکریم.

## No. 1176.

foll. 7 ; lines 9 ; size  $6\frac{1}{4} \times 4$  ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

The Same.

*Sûrat al-Fâth* (chapter xlviii), complete.

Written on a gold ground in large, elegant and fully vocalised Naskh, within gold and black ruled borders ; with a double-page 'Unwân.

Dated A.H. 1146=A.D. 1733.

Scribe: محمد بن محمد تقى التبريزى.

The title-page contains, besides two 'Arddîdah, the following three seals.

1. A seal bearing the name of Muhammed Şibgatallâh Khân, dated A.H. 1182=A.D. 1768.

2. A seal bearing the name of 'Anbar 'Alî Khân, dated A.H. 1182=A.D. 1768.

3. A seal bearing the name of 'Alî Naqî, dated A.H. 1195=A.D. 1781.

### No. 1177.

foll. 459 ; lines 13 ; size  $7\frac{1}{2} \times 4\frac{1}{2}$  ;  $5\frac{3}{4} \times 3\frac{3}{4}$ .

The Same.

A very fine and valuable copy of the Qurân.

Written in elegant small Naskh, with all the vowel points and diacritical marks, within illuminated borders. Foll. 1<sup>b</sup>-3<sup>a</sup>, 78<sup>b</sup>, 79<sup>a</sup>, 153<sup>b</sup>, 154<sup>a</sup>, 209<sup>b</sup>, 210<sup>a</sup>, 274<sup>b</sup>, 275<sup>a</sup>, 335<sup>a</sup>, 388<sup>b</sup>, 389<sup>a</sup>, 456<sup>b</sup> and 457<sup>a</sup> are very richly illuminated. The *Rukû'* and the four main divisions of each *Juz* are marked by marginal ornaments. The titles of the Sûrahs are in red, within ornamental borders. The verses are separated by gilt circles.

Dated A.H. 1147=A.D. 1734.

Scribe: احمد بن ملا عنان نيرزى.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

### No. 1178.

foll. 415 ; lines 12 ; size  $20 \times 12$  ;  $15 \times 8\frac{1}{2}$ .

The Same.

An exceedingly valuable and splendid copy of the Qurân, with an interlinear Persian version.

The text is written on a paper of reddish tint in elegant, large and fully vocalised Naskh, within black-ruled and broad gold borders ; with a double-page 'Unwân. The four main divisions of each *Juz*, the *Rukû'* (section) and the end of every five verses are marked by elaborate ornaments in the margin. The titles of the Sûrahs are

in Suls, in gold, within beautifully illuminated borders. The verses are divided by illuminated circles.

The interlinear Persian version is written in fair Nasta'liq, in red ink.

Dated the 1st Rabi' II, A.H. 1160=A.D. 1747.

According to a note on the title-page, the MS. was once purchased by a certain Hasan at Shîrâz, on the 6th Jumâdâ II, A.H. 1162=A.D. 1749, for Rs. 5,000.

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### No. 1179.

foll. 137; lines 11; size  $23 \times 12\frac{1}{2}$ ;  $17 \times 9$ .

The Same.

A very splendid and exceedingly valuable large-size Qurân, with an interlinear Persian version; complete in three separate volumes.

#### Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and breaking off abruptly with the following words of the 101st verse of *Sûrat al-Bârâ'at* (chapter ix):—

وَمِنْ أَهْلِ الْمَدِينَةِ مَرُدُوا  
\* \*

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### No. 1180.

foll. 136; lines and size same as above.

The Same.

#### Vol. II.

Beginning at the point where the first volume ends in the 101st verse of *Sûrat al-Bârâ'at* (chapter ix) and breaking off abruptly with the following words of the 39th verse of *Sûrat al-'Ankabût* (chapter xxix):—

وَلَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ \*

## No. 1181.

foll. 144 ; lines and size same as above.

The Same.

Vol. III.

Beginning at the point where the second volume ends in the 39th verse of *Sûrat al-'Ankabût* (chapter xxix) and extending to the end of the Qurân.

All the above three volumes are in the handwriting of Qâdî 'Ismatallâh Khân, a calligrapher of great reputation and skill, who surpassed all his contemporaries in the writing of Naskh. He died in A.H. 1186=A.D. 1772, leaving behind him several specimens of his remarkable penmanship. See *Tâdkirah-i-Khushnawîsân*, p. 127.

The text is written in excellent large Naskh, with all the vowel points and diacritical marks, within blue-ruled and broad gold borders. The titles of the Sûrâhs, indicating in each case whether it was revealed at Mecca or Medina, and giving the number of verses contained in each Sûrah, are written in a beautiful Sulş character, in white on a gold ground, within ornamental borders. The *Rukû'* (section) and the beginnings of the four main divisions of each *Juz* are marked by elaborate and beautiful ornaments in the margin.

The first four pages of the first volume and the last two of the third volume are very richly and tastefully illuminated.

The interlinear Persian version is written in elegant small *Nasta'lîq*.

The colophon runs thus :—

كتبه هيچمدان عصمت الله خان در سال ۱۱۸۵ هجری \*

Dated A.H. 1185=A.D. 1771.

At the end is a prayer, to be recited after perusing the Qurân.

## No. 1182.

foll. 177 ; lines 21 ; size  $4\frac{1}{4} \times 2\frac{1}{2}$  ;  $3\frac{3}{4} \times 2$ .

The Same.

A very fine pocket-Qurân.

Written in good, small, closely written and fully vocalised Naskh, within gold and black ruled borders; with a double-page

'Unwân. The titles of the Sûrahs are in red. The verses are divided by gilt circles.

Slightly water-stained.

Dated Friday, the 2nd Shawwâl A.H. 1195=A.D. 1781.

SCRIBE: محمد بن محمد رفيع الالمونى .

No. 1183.

fol. 605; lines 9; size  $10\frac{1}{2} \times 6\frac{3}{4}$ ;  $8\frac{1}{2} \times 5$ .

The Same.

An exceedingly valuable copy of the Qurân.

Written in elegant, large and fully vocalised Naskh, within gold and blue ruled borders. The titles of the Sûrahs are in red, within illuminated borders. The verses are separated by gilt circles. The Rukû' and the four main divisions of each Juz are marked in the margin by larger gilt circles. The first two pages as well as the last two are richly illuminated.

At the end is a prayer to be recited after completing the reading of the Qurân.

The colophon runs thus:—

قد وقع الفراغ ب توفيق الله الحميد من تحرير هذا القرآن المجيد  
يهدي القريب و البعيد العبد الضعيف النحيف المحتاج إلى رحمة الله  
عصمت الله برادر زاده ياقوت رفم خان مرحوم غفر الله ذنبهما \*

According to the above colophon, the MS. is from the pen of 'Ismatallâh, the son of the brother of Muhammad 'Ârif, who was himself a good calligrapher and a disciple of the celebrated 'Abdal-bâqî Haddâd, and was honoured by Shâh 'Âlam Bahâdur Shâh I (A.H. 1119-1124=A.D. 1707-1712) with the title of Yâqût Raqam Khân. 'Ismatallâh learnt the art of calligraphy from his aforesaid uncle, and lived in the time of Nawwâb Shujâ'addawlah of Audh (A.H. 1167-1188=A.D. 1753-1775). See Tâdkirah-i-Khush-nawîsân, p. 126.

The title-page contains a seal of Bakhsî al-Mulk Saifaddawlah Najaf Qulî Khân (d. A.H. 1205=A.D. 1790), dated A.H. 1191=A.D. 1777.

## No. 1184.

foll. 436; lines 12; size  $13 \times 8$ ;  $9 \times 5$ .

The Same.

A copy of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

The text is written in fair bold Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The verses are separated by gilt roses. The four main divisions of each Juz are marked by marginal ornaments. The titles of the Sûrahs are in white on a gold ground, within rich borders. The title-page and a fly-leaf opposite it are occupied by geometrical and floral patterns in gold and colours. The first two pages of the MS. are richly illuminated.

The interlinear Persian version is written in fair Naskh, in red ink.

The following colophon is written in Şuls, white on a gold ground, within rich borders:—

كتبه الفقير الحقير الشیخ عبد المحبیب ولد ملا جیون \*

According to the above colophon, the MS. is from the pen of Shaikh 'Abdalmajid, the son of Mullâ Ahmad Jiwan of Amaithî (d. A.H. 1130=A.D. 1718), the celebrated tutor of the Emperor Aurangzib (A.H. 1069-1118=A.D. 1659-1707); and the author of several well-known works.

Not dated; probably 18th century.

The last folio contains several seals and 'Arddidah, the earliest of which is dated A.H. 1123=A.D. 1711.

## No. 1185.

foll. 225; lines 11; size  $8\frac{3}{4} \times 5$ ;  $6\frac{3}{4} \times 3\frac{1}{2}$ .

The Same.

The first half of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian. It extends to the end of *Sûrat al-Kahf* (chapter xviii).

The text is written in fair Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The titles of the Sûrahs are in elegant Şuls, in gold. The verses are divided by

gilt circles, and the end of every five and ten verses is marked in the margin by the words خمس and عشر, respectively. The first two pages are very richly illuminated. The interlinear Persian version is written in elegant Nasta'liq, in red ink.

Not dated ; probably 18th century.

The MS. was presented to the library by Sayyid Ṣafdar Nawwâb of Patna City.

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### No. 1186.

foli. 80 ; lines 11 ; size  $8\frac{1}{4} \times 5$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$

The Same.

A fragment of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian. It extends from the beginning of *Sûratu Maryam* (chapter xix) to the 56th verse of *Sûrat ar-Râ'ûm* (chapter xxx).

The text is written in elegant Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The titles of the Sûrahs are in Sûls, in gold. The verses are separated by gilt circles, and the end of every five and ten verses is marked in the margin by the words خمس and عشر, respectively, in gold.

The interlinear Persian version is written in elegant small Nasta'liq, in red ink.

Not dated ; probably 18th century.

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### No. 1187.

foli. 33 ; lines 11 ; size  $7\frac{1}{4} \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

The Same.

A fragment of the Qurân, extending from the 46th verse of *Sûrat al-'Ankabût* (chapter xxix) to the 27th verse of *Sûratu Yâsin* (chapter xxxvi).

Written in fair Naskh, with all the vowels, within yellow and black ruled borders. The first double-page and the last are richly illuminated. The titles of the Sûrahs are in red. The verses are separated by gilt circles.

Not dated ; probably 18th century.

The title-page contains the seals of Nawwâb Wilâyat 'Ali Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb.

The MS. was presented to the library by Khân Bahâdur Muham-  
mad Ismâ'îl.

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### No. 1188.

foll. 22; lines 14–16; size  $21\frac{1}{2} \times 12\frac{1}{2}$ ;  $19\frac{1}{2} \times 10\frac{1}{2}$ .

The Same.

A MS. containing several short extracts from various Sûrâhs of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

Written in fair, large and vocalised Naskh on a gold ground, within illuminated borders. The last seven folios are written in Shûş, in white on a crimson ground.

Not dated; probably 18th century.

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### No. 1189.

foll. 151; lines 11; size  $14\frac{1}{2} \times 9$ ;  $12\frac{1}{2} \times 6\frac{3}{4}$ .

The Same.

A MS. containing five *Juz* of the Qurân, viz., v (foll. 1<sup>b</sup>–32<sup>a</sup>); viii (foll. 33<sup>b</sup>–64<sup>a</sup>); xi (foll. 65<sup>b</sup>–96<sup>a</sup>); xiv (foll. 97<sup>b</sup>–128<sup>a</sup>); and xxii (foll. 129<sup>b</sup>–151<sup>a</sup>).

Foll. 32<sup>b</sup>, 33<sup>a</sup>, 64<sup>b</sup>, 65<sup>a</sup>, 96<sup>b</sup>, 97<sup>a</sup>, 128<sup>b</sup> and 129<sup>a</sup> are blank.

Written on a crimson ground in fair bold Naskh, with all the vowels, within gold and coloured ruled borders. The titles of the Sûrâhs, as well as the signs of *Waqf*, *Madd*, *Wasl*, etc., are in white. The verses are separated by gilt circles.

Not dated; probably 18th century.

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### No. 1190.

foll. 33; lines 9; size  $2\frac{1}{2} \times 1\frac{3}{4}$ ;  $2\frac{1}{2} \times 1$ .

The Same.

A collection of seven Sûrâhs of the Qurân, viz., xxxvi; xlvi; lv; lvi; lxvii; lxxiii; and lxxviii.

A very fine copy. Written in elegant, small and fully vocalised

Naskh, within gold and coloured ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are divided by gilt circles. The interlinear spaces are filled with gold.

Not dated; probably 18th century.

### No. 1191.

foll. 41; lines 7; size same as above.

The Same.

Another copy of the same seven Sûrahs.

Written in the same hand, and in the same manner, as the above.

Not dated; probably 18th century.

### No. 1192.

foll. 485; lines 12; size  $4\frac{1}{4} \times 2\frac{3}{4}$ ;  $3\frac{1}{2} \times 1\frac{1}{2}$ .

The Same.

A pocket-Qurâن, defective at the beginning.

Written in small and rather cursive Naskh, with all the vowels, within red and blue ruled borders. The titles of the Sûrahs are in red ink.

Slightly water-stained and worm-eaten. Foll. 1, 6, and 44 are wanting.

Not dated; probably 18th century.

### No. 1193.

foll. 114; lines 18; size  $9\frac{1}{2} \times 5$ ;  $6\frac{3}{4} \times 3\frac{1}{2}$ .

The Same.

A defective and incomplete copy of the Qurâن, with an anonymous Persian commentary in the margin; in two separate volumes.

Vol. I.

Beginning abruptly with the following words of the 115th verse of *Sûrat al-Baqarah* (chapter ii):—

مَا نُولِّوْ فَتَمْ وَجْهُ اللَّهِ ۝ أَنَّ اللَّهَ رَأِسُ عَالَمٍ ۝

Ending abruptly with the following words of the 79th verse of *Sûrat al-Kahf* (chapter xviii) :—

أَمَّا السَّقِيرَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَارْدَتْ أَنْ أَعِيهَا وَ كَانَ  
\* وَرَاءَهُمْ

### No. 1194.

foll. 93; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the previous volume ends, in the 79th verse of *Sûrat al-Kahf* (chapter xviii), and breaking off abruptly in the beginning of the fourth verse of *Sûrat at-Taqâbûn* (chapter lxiv).

Both volumes are written in fair *Naskh*, with vowel points and diacritical marks. The titles of the Sûrahs are in white on a gold ground. The verses are separated by gilt circles. The interlinear spaces are filled with gold. The first double-page of the first volume is richly illuminated.

The commentary is written in fair *Nasta'liq*.

Not dated; probably 18th century.

The MS. was presented by Sayyid Saifdar Nawwâb of Patna City.

### No. 1195.

foll. 516; lines 11; size  $6\frac{3}{4} \times 4\frac{1}{4}$ ;  $3\frac{1}{4} \times 2\frac{1}{4}$ .

The Same.

Written in good and fully vocalised *Naskh*, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in red. The verses are divided by gilt circles. The beginning of each *Juz* is distinguished by a larger gilt circle in the margin.

Slightly worm-eaten.

Not dated; probably 18th century.

## No. 1196.

foll. 328; lines 15; size  $4\frac{1}{2} \times 2\frac{1}{2}$ ;  $3 \times 1\frac{1}{2}$ .

The Same.

A valuable pocket-Qurân.

Written on gold-sprinkled paper in elegant, small, closely written and fully vocalised Naskh, within gold, blue and black ruled borders. The first four pages are richly illuminated. The titles of the Sûrah are in gold. The verses are divided by gilt roses. Foll. 2 and 3 are slightly damaged.

Not dated; probably 18th century.

The MS. was presented by Sayyid Khurshid Nawwâb of Patna City on the 23rd February, 1904.

## No. 1197.

foll. 281; lines 16; size  $12 \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{4}$ .

The Same.

A copy of the Qurân, with an interlinear Persian version.

The text is written in fair and fully vocalised Naskh, within gold and coloured ruled borders. The titles of the Sûrâhs are in white on a gold ground. The beginnings of the four main divisions of each Juz are marked by marginal ornaments. The margins of the first double-page and the last two are covered with beautiful ornaments in gold and colours.

Not dated; probably 18th century.

The seals and signatures of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshid Nawwâb, are found on the title-page as well as at the end.

## No. 1198.

foll. 218; lines 17; size  $22\frac{1}{2} \times 12$ ;  $13\frac{1}{2} \times 7$ .

The Same.

A magnificent large-size Qurân, with an interlinear Persian version, and a Persian commentary by Fathallâh bin Shukrallâh al-

Kâshâni (d. A.H. 997=A.D. 1589; see *Kashf al-Hujub*, fol. 56<sup>b</sup>), entitled *Khulâsat al-Manhaj*.

The commentary begins thus:—

\* حمدی چون کلمات ربانی بیغایت شائسته لطیفی است

The text and the commentary are both incomplete at the end. They break off abruptly with the 11th verse of *Sûratu Nûh* (chapter lxxi).

The text is written in beautiful large *Naskh* on a gold ground, with all the vowel points and diacritical marks, within richly illuminated borders. The interlinear Persian version is written in fair *Nasta'liq*, in red ink:

The commentary is written slantwise in the margins in good *Nasta'liq*, with quotations from the text in red ink. The interlinear spaces in the margins are filled with ornaments.

The verses are divided by illuminated circles. The titles of the Sûrâhs are in blue on a gold ground, within rich borders. The margin of the first double-page is covered with excellent and very elaborate ornaments in gold and colours.

At the beginning are two fly-leaves containing the various titles of the Qurân.

Interleaved with sheets of blank vellum, and bound in painted and glazed covers of Kashmîri workmanship. The name of Bâdshâh Begam, for whom the MS. was prepared, is written thus on the edge of the right-hand cover of the MS. :—

\* ب ا د ش ا ه ب م گ

This Bâdshâh Begam was the mother of Nawwâb Âsafaddawlah of Audh (A.H. 1188-1212=A.D. 1775-1797).

On the edge of the left-hand cover is written the name of the book-binder, Fadl 'Ali.

Not dated; probably 18th century.

### No. 1199.

foll. 266; lines 15; size  $12\frac{1}{2} \times 8$ ;  $8 \times 4\frac{1}{2}$ .

The Same.

A richly illuminated copy of the Qurân, with an interlinear Persian version, and a Persian commentary, entitled *Khulâsat al-Manhaj* (see No. 1198 above).

The text and the commentary are both incomplete at the end. They break off abruptly in the beginning of the 9th verse of *Sûrat as-Sâff* (chapter lxi).

The text is written in elegant Naskh on a gold ground, with all the vowel points and diacritical marks, within richly illuminated borders. The interlinear Persian version is written in fair Nasta'liq, in red ink.

The Persian commentary is written slantwise in the margins in good Nasta'liq, with quotations from the text, in red ink. The interlinear spaces in the margins are occupied by floral designs in gold and colours.

The verses are divided by illuminated circles. The titles of the Sûrâhs are in blue on a gold ground, within ornamental borders. The first double-page is richly illuminated. The *Rukû'* (section) and the four main divisions of each *Juz* are marked by illuminations in the margin.

Foll. 1<sup>b</sup>-7<sup>b</sup> contain a preface to the Persian commentary, beginning as follows :—

\* حمدی چون کلمات ربانی بیغایت شاسته لطیفی است

Foll. 8<sup>b</sup>-11<sup>b</sup> contain a short extract from the *Khulâsat al-Arkân*, a Persian work on the correct pronunciation of the Qurâن.

Foll. 8<sup>a</sup> and 12<sup>a</sup> are blank.

Not dated ; probably 18th century.

### No. 1200.

foll. 34; lines 7; size 8½ × 5½; 6 × 3½.

The Same.

#### The 8th *Juz* of the Qurâن.

Written in elegant, large and fully vocalised Naskh, within gold and coloured ruled borders ; with a tastefully illuminated frontispiece. The heading of the *Juz* and the title of *Sûrat al-A'râf* (chapter vii) are in Sûls, white on a gold ground. The verses are divided by gilt circles. The *Rukû'* (section) is marked in the margin by a large gilt circle, enclosing the letter *ف* in white. The end of the first quarter, the half and the third quarter of the *Juz* is marked by marginal ornaments of various designs, enclosing the words نصف, ربع, ثلث, نصف, ربع, respectively.

Dated A.H. 1212=A.D. 1797.

## No. 1201.

foll. 467 ; lines 13 ; size  $5\frac{3}{4} \times 3$  ;  $4\frac{1}{2} \times 2$ .

The Same.

Written in elegant Naskh, with all the vowel points and dia-critical marks, within gold and coloured ruled borders. The first double-page is tastefully illuminated. Fol. 2<sup>b</sup> contains an illuminated frontispiece. The titles of the Sûrahs are in white, on a gold ground. The verses are divided by gold roses.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Six fly-leaves at the beginning contain a table of the Sûrahs of the Qurân.

Not dated; probably 18th century.

## No. 1202.

foll. 710 ; lines 5 ; size  $12\frac{1}{4} \times 9$  ;  $8\frac{1}{2} \times 5$ .

The Same.

A copy of the Qurân, with an interlinear Urdu version; complete in two separate volumes.

## Vol. I.

The first half of the Qurân, ending with the 74th verse of *Sûrat al-Kahf* (chapter xviii).

## No. 1203.

foll. 706 ; lines and size same as above.

The Same.

## Vol. II.

The latter half of the Qurân, beginning with the 75th verse of *Sûrat al-Kahf* (chapter xviii).

Both volumes are written in elegant bold and fully vocalised Naskh, within gold and coloured ruled borders. The verses are separated by gilt circles. The titles of the Sûrahs are in blue on a

gold ground, within rich borders. The *Rukû'* (section) and the four main divisions of each *Juz* are marked in the margin by ornaments of various designs. The margins of the first four pages of the first volume are covered with tasteful and brilliant illuminations.

The interlinear Urdû version is written in fair *Nasta'liq*, in red ink.

Not dated; probably 18th century.

Seals of Sayyid Khurshîd Nawwâb of Patna City are found on the title-page as well as at the end.

### No. 1204.

foll. 234; lines 17; size  $19\frac{3}{4} \times 12\frac{1}{4}$ ;  $15\frac{1}{2} \times 7\frac{1}{2}$ .

The Same.

A copy of the Qurân, with an interlinear Persian version. The Sûrahs are arranged according to the chronological order of revelation.

At the end there are two additional Sûrahs, called respectively *Sûrat an-Nûrain* and *Sûrat al-Wilâyat*, and thirty-three additional verses belonging to various Sûrahs, which are not found in the text of the Qurân published by 'Uşmân, the third Caliph (A.H. 23–35=A.D. 644–656). Some Shî'ahs of later times have contended that certain portions were deliberately omitted by 'Uşmân, since they favoured 'Alî, the fourth Caliph (A.H. 35–40=A.D. 656–661), and his family. But this is difficult to believe. 'Uşmân could scarcely have omitted any portion without it being observed at the time; how would 'Alî have accepted 'Uşmân's recension, had he done so? Indeed, 'Alî himself is said to have transcribed copies of the Qurân from the same text. The Qurân itself contains frequent denunciations against those who should presume to fabricate anything in the name of the Lord, or conceal any part of that which He had revealed; and we cannot believe that any one among the early Muslims would have dared to contemplate such an act. Moreover, there are many anecdotes recorded in the canonical books of Hadîs, which go to show that the copies of the Qurân, circulated by 'Uşmân, were transcribed from the recension made by Abû Bakr, the first Caliph (A.H. 11–13=A.D. 632–634), which is admitted by all Muslims to have been a faithful reproduction of the revelation as reduced to writing in the presence of the Prophet, and to agree in every particular, both in text and in arrangement, with the Qurân as preserved in the memories of the *Sahâbah*.

The purity of the text of the Qurân is universally recognised. Among European scholars, the following opinion of Sir William Muir, in his "Life of Muhamet" (p. 557), may be quoted :—

"There is probably in the world no other work which has remained twelve centuries with so pure a text. The various readings are wonderfully few in number, and are chiefly confined to differences in the vowel points and diacritical signs. But these marks were invented at a later date. They did not exist at all in the early copies, and can hardly be said to affect the text of Othmân ('Uṣmân)."

The additional Sûrahs and verses, found in the present copy, were no doubt composed by some Shî'ah scholar of later times; and the Shî'ahs themselves do not believe them to be the word of God, for they do not think it lawful to recite them in their prayers. Cf. Geschichte des Qorans, 2nd edition, edited by Schwally, vol. ii, pp. 93–112.

The Sûrahs, as they stand in the present copy, are as follows :—

١. سورة العنكبوت ; سورة العنكبوت . ٢. سورة العنكبوت . ٣. سورة القلم . ٤. سورة العنكبوت .
٥. سورة المدثر ; سورة المدثر . ٦. سورة المدثر . ٧. سورة تكوير . ٨. سورة الاعلى .
٩. سورة الليل ; سورة الليل . ١٠. سورة الفجر . ١١. سورة الصبح . ١٢. سورة انصراف .
١٣. سورة العصر ; سورة العاديات . ١٤. سورة العصر . ١٥. سورة الكوثر . ١٦. سورة التكاثر .
١٧. سورة الماعون ; سورة الماعون . ١٨. سورة الكافرون . ١٩. سورة الفيل . ٢٠. سورة الفلق .
٢١. سورة الناس ; سورة الاخلاص . ٢٢. سورة الناس . ٢٣. سورة النجم . ٢٤. سورة عبس .
٢٥. سورة القدر ; سورة القدر . ٢٦. سورة الشمس . ٢٧. سورة البروج . ٢٨. سورة التين .
٢٩. سورة قريش ; سورة قارعة . ٣٠. سورة قارعة . ٣١. سورة العيم . ٣٢. سورة الهمزة .
٣٣. سورة المرسلات ; سورة طارق . ٣٤. سورة طارق . ٣٥. سورة البلد . ٣٦. سورة الطارق .
٣٧. سورة القمر ; سورة قمر . ٣٨. سورة آن . ٣٩. سورة الاعراف . ٤٠. سورة الجن .
٤١. سورة يس ; سورة يس . ٤٢. سورة الفوqان . ٤٣. سورة الملائكة . ٤٤. سورة المرئ .
٤٥. سورة طه ; سورة طه . ٤٦. سورة الواقعة . ٤٧. سورة الشعرا . ٤٨. سورة النمل .
٤٩. سورة القصص ; سورة بنی اسرائیل . ٥٠. سورة القصص . ٥١. سورة يونس ; سورة يونس .
٥٣. سورة يوسف ; سورة الحجج . ٥٤. سورة الحجج . ٥٥. سورة الانعام . ٥٦. سورة الصافات .
٥٧. سورة لقمان ; سورة السباء . ٥٨. سورة السباء . ٥٩. سورة الرمسم . ٦٠. سورة المؤمن .
٦١. سورة سجدة ; سورة الشورى . ٦٢. سورة الشورى . ٦٣. سورة الزخرف . ٦٤. سورة الدخان .

; سورة الفاشيَّة. 68 ; سورة الذاريات. 67 ; سورة الْأَحْقَاف. 66 ; سورة الجاثيَّة. 65 ; سورة إبراهيم. 72 ; سورة النوح. 71 ; سورة النَّعْلَى. 70 ; سورة الْكَهْف. 69 ; سورة الطور. 76 ; سورة الْمَسْدَدَة. 75 ; سورة الْمُؤْمِنُونَ. 74 ; سورة الْأَنْبِيَاء. 73 ; سورة النَّبَاء. 80 ; سورة الْمَعَارِجَة. 79 ; سورة الْهَاجَة. 78 ; سورة الْمَلِك. 77 ; سورة العنكبوت. 84 ; سورة الْأَنْفَطَارَة. 83 ; سورة الْأَنْشَقَاقَة. 82 ; سورة النَّازَعَاتَة. 81 ; سورة الْأَنْفَالَة. 88 ; سورة الْبَقَرَةَة. 87 ; سورة الرَّوْمَة. 86 ; سورة الْمَطْفَقِينَ. 85 ; سورة النَّسَاءَة. 92 ; سورة الْمَمْتَنَعَة. 91 ; سورة الْأَحْرَابَة. 90 ; سورة آل عِمُونَانَة. 89 ; سورة الرَّعْدَة. 96 ; سورة مُحَمَّدَة. 95 ; سورة الْحَدِيدَة. 94 ; سورة الزَّلْوَالَة. 93 ; سورة الْبَيْنَةَة. 100 ; سورة الطَّلاقَة. 99 ; سورة هَلْ أَتَيَة. 98 ; سورة الرَّحْمَنَة. 97 ; سورة الْحُجَّاجَاتَة. 107 ; سورة الْمَجَادِلَة. 106 ; سورة الْمُنْتَقِيَنَة. 105 ; سورة التَّغَابِنَة. 111 ; سورة الْجَمِيعَة. 110 ; سورة الْصَّفَة. 109 ; سورة التَّحْرِيرَة. 108 ; سورة الْمَوْرِيَنَة. 115 ; سورة الْمَائِدَة. 114 ; سورة الْذُّوْيَة. 113 ; سورة الْفَتْحَة. 112 ; سورة الْوَلَايَةَة. 116 .

The text is written in beautiful large Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The verses are properly numbered in red ink, and separated by gilt circles. The interlinear Persian version is written in fair Nasta'liq in red ink. Fol. 142<sup>a</sup> is blank.

Two fly-leaves at the beginning contain a table of the Sûrahs of the Qurân.

Not dated; probably 18th century.

### No. 1205.

foll. 402; lines 12; size 16×9½; 13×6½.

The Same.

A large-size Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

The text is written in elegant and fully vocalised Naskh, within gold and coloured ruled borders; with a double-page 'Unwân. The title-page contains an octagonal ornamental design in gold and

colours. The *Rukū'* (section) and the beginnings of the four main divisions of each *Juz* are marked in the margin by oblong ornaments. The verses are divided by gilt roses. The titles of the Sūrahs are in white on a gold ground, within illuminated borders.

The interlinear Persian version is written in small *Naskh*, in red ink.

Not dated; probably 18th century.

Foll. 401<sup>b</sup>-402<sup>a</sup> contain a prayer, to be recited after completing the reading of the Qurān.

The seals of Nawwāb Wilāyat 'Ali Khān of Patna City and of his grandson, Sayyid Khhurshīd Nawwāb, are found on the title-page as well as at the end.

The MS. was presented to the library by Khān Bahādur Sayyid Muḥammad Ismā'il on the 21st July, 1903.

### No. 1206.

Foll. 197; lines 19; size  $5\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

The Same.

A valuable pocket-Quran.

Written in elegant, fully vocalised *Naskh*, within gold and black ruled borders. The first two pages are richly illuminated. The margins of foll. 2<sup>b</sup> and 3<sup>a</sup> are covered with floral designs in gold and colours, while the interlinear spaces are filled with gold. The title-page and three fly-leaves at the beginning, containing a prayer to be recited prior to the reading of the Qurān and a table of the Sūrahs, are profusely illuminated. The titles of the Sūrahs are in red on a gold ground. The verses are separated by gilt roses. Each *Hizb* and the four main divisions of each *Juz* of the Qurān are marked by marginal ornaments.

At the end is a prayer, to be recited after completing the reading of the Qurān.

Slightly worm-eaten.

Dated A.H. 1237=A.D. 1821.

Scribe: مسعود حسین بن محمد صادق.

The MS. was presented by Sayyid 'Ali Naqī of Mużaffarpūr.

## No. 1207.

foll. 31 ; lines 31 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $8 \times 5\frac{1}{2}$ .

The Same.

A copy of the Qurân in 30 foll.

Written in small elegant Naskh, with occasional vowel points, within black-ruled borders. The titles of the Sûrâhs are in red ink.

The title-page contains a prayer to be recited prior to the reading of the Qurân, and the last folio a prayer to be recited after completing its reading.

Dated Thursday, the 1st Rabi' I, A.H. 1292 = A.D. 1875.

Scribe : محمد هادی بن آغا محمد علی بن ملا علی نقی مازندرانی.

The MS. was presented by Sayyid Safdar Nawwâb of Patna City on the 21st July, 1909.

## No. 1208.

foll. 39 ; lines 11 ; size  $4\frac{3}{4} \times 2\frac{1}{2}$  ;  $3\frac{3}{4} \times 2$ .

The Same.

A MS. containing short extracts from various Sûrâhs of the Qurân.

Written in ordinary Indian Naskh, with all the vowel points, within coloured ruled borders.

Not dated ; probably 19th century.

## No. 1209.

foll. 152 ; lines 11 ; size  $12 \times 8\frac{1}{2}$  ;  $8\frac{3}{4} \times 5\frac{1}{2}$ .

The Same.

A fragment of the Qurân, extending from the 201st verse of *Sûrat al-A'râf* (chapter vii) to the 32nd verse of *Sûratu Luqmân* (chapter xxxi).

Written in Naskh, with numerous short lacunae.

Not dated ; probably 19th century.

## No. 1210.

foll. 300; lines 13; size  $12 \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

The Same.

Written in elegant, large and fully vocalised Naskh, within gold, blue and black ruled borders; with a fine double-page 'Unwâن. The titles of the Sûrâhs are in red ink. The verses are divided by gilt circles. The *Rukû'* (section) and the four main divisions of each *Juz* are marked in the margin by larger illuminated circles.

Not dated; probably 19th century.

## VARIOUS READINGS OF THE QURÂN.

## No. 1211.

foll. 281; lines 12; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 5\frac{1}{4}$ .

كتاب التحجج في القراءات السبع

KITAB AL-HUJJAH FI'L-QIRÂ'AT  
AS-SAB'AH.

The first two parts of the *Kitâb al-Hujjah* (book of convincing argument), a very rare and old work on the various readings of the seven canonical Qurân-readers, described in Hâj. Khal., vol. v, pp. 93 and 134, as a commentary on the *Kitâb al-Qiri'ât as-Sab'ah* of Abû Bakr Ahmad bin Mûsâ, commonly called Ibn Mujâhid (*d. A.H. 324=A.D. 936*).

Author: Abû 'Alî al-Hasan bin Ahmad bin 'Abdalgaffâr bin Muhammad bin Sulaimân bin Abân al-Fârisî ابو على الحسن بن احمد بن عبد الغفار بن محمد بن سليمان بن ابى الفارسى, one of the greatest of grammarians. He was born at Fasâ, a town in the province of Fars, in A.H. 288=A.D. 901. In A.H. 307=A.D. 919, he went to Bağdâd, where he prosecuted his studies under Abû Bakr Muhammâd Ibn as-Sarrâj (*d. A.H. 316=A.D. 929*) and Ibrâhîm Ibn Sahl az-Zajjâj (*d. A.H. 310=A.D. 922*), the greatest philologists of the time. He travelled over many countries, and stopped for some time at Aleppo, with Saifaddawlah Ibn Hamdân (*A.H. 333—356*

=A.D. 944—967), by whom he was received in A.H. 341=A.D. 953. He had some conferences there with the famous poet, Al-Mutanabbi (d. A.H. 354=A.D. 965). Later on he proceeded to Fârs, where he gained the favour and high esteem of 'Adudaddawlah Abû Shujâ' Khusraw (A.H. 338—372=A.D. 949—982), the second ruler of the Buwaihids of Fârs, for whom he composed his two famous grammatical works, viz., *Al-'Idâh* and *At-Takmilah*. Ibn Khallikân (De Slane's translation, vol. i, p. 381) says that he was suspected of being a Mu'tazalite. Ibn Abî'd-Dam (*At-Ta'rîkh al-Islâmî*, fol. 141<sup>b</sup>) says that the people of Bağdâd regarded him as a greater grammarian even than the celebrated Al-Mubarrad (d. A.H. 285=A.D. 998). Our author wrote a large number of books. Besides the present work and those mentioned in Brock., vol. i, p. 114, the following compositions of his are enumerated by Yâqût in the *Irshâd al-Arib* (vol. vi, part iii, pp. 9—22):—

كتاب مختصر (iii) ; كتاب الإيضاح الشعري (ii) ; كتاب أبيات الأعواب (i) ; المسائل البغدادية (v) ; المسائل العلبيه (iv) ; عوامل الاعراب (vi) ; كتاب المقصور والممدوح (vii) ; المسائل الفصوريه (viii) ; الشيرازيه (ix) ; المسائل المتنورة (x) ; كتاب الترجمه (xi) ; كتاب نقض الهاذور (xii) ; المسائل المتنورة (xiii) ; كتاب التتبع لكلام أبي على الجبائي (xv) ; أبيات المعاني (xiv) ; المسائل الدمشقيه (xviii) ; المسائل العسكرية (xvii) ; المسائل البصوريه (xvi) ; في التفسير (xx) ; المسائل المشككه (xix) ; المسائل المصلحة من كتاب ابن السراج ; المسائل الكرمانيه (;

He is called by some "Al-Fasawî" and by others "Al-Fârisî", with reference to his native town and province, respectively. He died at Bağdâd on Sunday, the 17th Rabî' II, A.H. 377=A.D. 987. Ibn al-Âşir (*Al-Kâmil*, vol. ix, p. 36), however, places his death in A.H. 376=A.D. 986. For further particulars of his life see Nâmah-i-Dânišwarân, vol. i, pp. 513—21; Ibn Khallikân (De Slane's translation, vol. i, pp. 379—81); Buŷyat al-Wu'ât, fol. 170<sup>b</sup>; Yâqût, vol. vi, part iii, pp. 9—22; Nuzhat al-Alibbâ', fol. 145<sup>a</sup>; Dustûr al-I'lâm, fol. 90<sup>a</sup>; Tâj at-Tabaqât, vol. iv, part ii, fol. 189<sup>a</sup>; Mir'ât al-Janâñ, fol. 227<sup>b</sup>; Müjmal Fašihî, fol. 126<sup>a</sup>; and Brock., vol. i, pp. 113—4.

Ibn Jinnî, the author's pupil, in the introduction to his work, entitled *Al-Muhtasib* (No. 1213 below), makes the following remarks regarding the *Kitâb al-Hujjah* :—

فَانْ ابَا عَلِيٍّ رَحْمَةُ اللَّهِ تَعَالَى عَمِلَ كِتَابَ الْحِجَّةِ فِي الْقُرَائَاتِ  
فَتَجَاهَزَ فِيهِ قَدْرُ حَاجَةِ الْقُرَاءِ إِلَى مَا يَجْفَوْهُ عَنْهُ كَثِيرٌ مِنَ الْعُلَمَاءِ وَنَحْنُ

بِاللَّهِ وَلَهُ وَإِلَيْهِ وَهُوَ حَسْبُنَا عَلَى أَنَّ الشَّيْخَ أَبَا عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَدْ كَانَ  
وَقَتًا حَدَثَ نَفْسَهُ بِعَمَلِهِ وَهُمَّ أَنْ يَضْعُفَ يَدُهُ فِيهِ وَيَبْدأُ بِهِ فَاعْتَرَضَتْ خَوَالِجُ  
هَذَا الدَّهْرَ دُونَهُ وَحَالَتْ هَفْوَاتِهِ بَيْنَهُ وَبَيْنَهُ هَذَا عَلَى مَا كَانَ رَحْمَةُ اللَّهِ  
تَعَالَى عَلَيْهِ مِنْ خَلْوَسِهِ وَسَرُوحَ نَكْرَهِ \*

The MS. is defective at the beginning. It opens abruptly thus:—  
..... قَصْدَتْهُ وَالْمَعْوَنَةُ عَلَيْهِ وَهُوَ حَسْبُنَا وَنَعَمُ الْوَكِيلُ - فَاتَّحَةُ  
الْكِتَابِ - اجْتَلَفُوا فِي اثْبَاتِ الْأَلْفِ وَاسْقاطَاهَا مِنْ قَوْلِهِ جَلُّ وَعَزُّ مَلِكِ  
يَوْمِ الدِّينِ فَقَرَأُ عَاصِمُ وَالْكِسَائِيُّ مَالِكَ بِالْأَلْفِ وَقَرَأُ الْبَاقُونَ مَالِكَ بِغَيْرِ  
الْأَلْفِ وَلَمْ يَمْلِ إِحْدَى الْأَلْفِ مِنْ مَالِكِ النَّجْ \*

On fol. 144<sup>b</sup>, the first part ends with these words:—

يَتَلَوَّهُ فِي الْجَزْءِ الثَّانِي قَوْلَهُ تَبَارَكُ وَتَعَالَى غَشَاوَةً فِي سُورَةِ الْبَقْرَةِ  
الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَصَلَى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّ الْمُصْطَفَى وَآلِهِ \*

The second part, which is defective at the beginning, opens abruptly on fol. 146<sup>a</sup> with these words:—

..... فَانْ شَنْتُ جَعْلَتِهِ صَفَةً وَاضْمَرْتُ التَّخْبِيرَ .....  
وَالْبَغْدَادِيُّونَ فِيمَا حَكَى لَنَا عَنْهُمْ يَجْعَلُونَ فِي هَذَا وَيَنْهَوْنَ أَنْ يَكُونَ الظَّرْفُ  
مِنْ صَلَةِ الْمَنْفِيِّ الْمَبْدُنِيِّ غَيْرِ الْمَنْوَنِ فَامَا قَوْلَهُ تَبَارَكُ وَتَعَالَى لَا بُشْرَىٰ  
يَوْمَئِذٍ لِلْمُجْرِمِينَ فَانْ جَعَلْتُ بُشْرَىٰ فِي مَوْضِعِ تَذْوِينِ جَازَ أَنْ يَكُونَ يَوْمَئِذٍ  
مِنْ صَلَتِهِ وَأَنْ جَعَلْتِهِ فِي مَوْضِعِ الْفَتْحِ لِلنَّفِيِّ جَازَ أَنْ يَكُونَ خَبْرَا النَّجْ \*

The second part ends on fol. 278<sup>a</sup> thus:—

يَتَلَوَّهُ فِي الْجَزْءِ الثَّالِثِ أَنْ شَاءَ اللَّهُ اخْتَلَفُوا فِي اسْارِيِّ تَفْدِوْهُمْ  
فِي اثْبَاتِ الْأَلْفِ فِي الْحُرْفَيْنِ وَاسْقاطَاهَا وَالْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَصَلَى  
اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّهِ وَآلِهِ وَسَلَمَ تَسْلِيْمًا \*

There are several notes, at the end of both parts, giving the names of those who read the MS. with Tâjaddîn Abu'l-Yûm' Zaid bin al-Hasan al-Kindî, whose signature is found on the title-page of part X (see No. 1212 below).

This Tâjaddîn Abu'l-Yumn, a great grammarian and Qurân-reader, was born at Bağdâd, A.H. 520=A.D. 1126. He settled permanently at Damascus, where he gained the special favour of the Amîr 'Izzaddîn Farrukh Shâh, a nephew of Sultân Salâhaddîn Yûsuf al-Ayyûbî (A.H. 564—589=A.D. 1169—1193). Having accompanied the Amîr to Egypt, he had an opportunity of consulting the most valuable works preserved in the libraries of that country. He composed several instructive works, some of which are noticed by Hâj. Khal.; but unfortunately none of them is now extant. He died at Damascus on Monday, the 6th Shawwâl, A.H. 613=A.D. 1217. For his life see Ibn Khallikân (De Slane's translation, vol. i, pp. 546—549); Buğyat al-Wu'ât, fol. 196<sup>a</sup>; Mir'ât al-Janâن, fol. 381<sup>a</sup>; Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 135<sup>a</sup>; Dustûr al-I'lâm, fol. 118<sup>a</sup>; Al-Jawâhir al-Mudîyah, vol. i, fol. 110<sup>a</sup>; Yâqqût, vol. iv, p. 222; and Tâj at-Tabaqât, vol. vii, part i, fol. 53<sup>a</sup>.

Fol. 144<sup>b</sup> contains the following note, dated the 6th Rabî'I, A.H. 582=A.D. 1186, which tells us that the MS. was read in the presence of Tâjaddîn al-Kindî at several sittings:—

سمع هذه المجلدة على المواتى الصدر الامام الكبير تاج الدين شرف  
الاسلام سيد العلماء ابى اليمين زيد بن الحسن بن زيد الكندي عبد الرحمن  
بن محمد بن ابراهيم الطهراني [ و ] حسام الدين ابو الحسن علي بن  
احمد بن مكي و تقى الدين عمر بن الحسن بن علي الموصلى و شهاب  
الدين ابو المحاسن سليمان بن الفضل بن الحسن البانىاسى و رضى الدين عبد  
الجليل بن احمد العواري و موفق الدين ابو الجذان رضوان بن .....  
و علي بن ابى الفضائل الدمشقى و عمر بن فضل عبد الله الصرخدى  
و ذلك في مجالس آخرها سادس ربىع الاول سنة اثنين و ثمانين  
و خمس مائة \*

This is attested by Tâjaddîn al-Kindî in his own hand thus:—

هذا صحيح و كتبه ابو اليمين بخطه \*

Another note, on the same folio, copied from Tâjaddîn al-Kindî's autograph note, and dated A.H. 623=A.D. 1226, reads thus:—

شاهدت بخط شيخنا تاج الدين رحمة الله في بيت الامام نجيب

الله الكندي سلمه الله و سمع ايضا كتاب التجة في القراءات لابي علي الفارسي وهي روايتها عن شيخي الامام ابي محمد عبد الله بن علي بن احمد قراءة عليه عن الشیخ ابی طاھر احمد بن علي بن عبد الله بن سوار المقرب عن ابی عبد الله الحسین بن علي الامدی عن علي بن عیسی الوبعی عن ابی علي الحسن بن احمد بن عبد الغفار الفارسی المصنف و كذلت سمعتها عليه بقراءة غیری قبل ذلك و كتب ابو الیمن الکندي - نقلته كما شاهدته ..... فی صفر من سنة ثلاثة و عشرين و ستمائة \*

A note, in the margin of the same folio, a portion of which has been cut off by the binder, tells us of the reading of the MS. in the presence of the same Tâjaddîn al-Kindî at the grand mosque of Damascus at several sittings, the last of which was held on Wednesday, the 18th Du'l-Hijjah, A.H. 589=A.D. 1193.

Fol. 145 contains a lengthy note, dated the 'Azîzîyah Madrasah, Damascus, Sunday, the 20th Du'l-Qa'dah, A.H. 606=A.D. 1210, giving the following names, among others, of those who read the book with Tâjaddîn al-Kindî:—

1. Qâdî Zakiaddîn Sadr ash-Shâm Abu'l-'Abbâs Tâhir bin Muhammâd bin 'Alî al-Qurashî (d. A.H. 610=A.D. 1214; see Tabaqât by Ibn al-Mulaqqîn, fol. 115<sup>b</sup>).

2. Wajîhaddîn Abu'l-Fara'j Ibrâhîm bin 'Yûsuf al-Mâ'âfirî al-Bûnî (d. A.H. 612=A.D. 1216; see Al-Jawâhir al-Mudîyah, vol. i, fol. 22<sup>a</sup>).

3. Muhammâd bin Ahmâd Ash-Shâti'bî (d. A.H. 614=A.D. 1218; see Tabaqât al-Qurâ' by Ad-Dahabî, fol. 138<sup>b</sup>).

4. Abu'l-Hasan 'Alî bin Abî'l-Hasan bin Abî 'Abdallâh al-Wâsi'tî (d. A.H. 617=A.D. 1220; see *ibid.*, fol. 141<sup>a</sup>).

5. Ismâ'il bin 'Abdallâh bin 'Abdalmuhsin al-Anmâti (d. A.H. 619=A.D. 1222; see Tabaqât by Al-Isnawî, fol. 24<sup>b</sup>).

6. Zainaddîn Abu'l-Husain Yahyâ bin Mu'tî bin 'Abdannûr az-Zuwâwî an-Nâhwî (d. A.H. 628=A.D. 1231; see Buğyat al-Wu'ât, fol. 333<sup>a</sup>).

7. Abu'l-Fath Mansûr bin 'Abdallâh bin Jâmi' ad-Darîr (d. A.H. 641=A.D. 1244; see Tabaqât al-Qurâ' by Ad-Dahabî, fol. 152<sup>a</sup>).

8. Al-Muntakhab bin Abî'l-'Izz bin ar-Rashîd al-Hamdânî (d. A.H. 643=A.D. 1245; see *ibid.*, fol. 151<sup>a</sup>).

9.\* 'Alamaddîn Abu'l-Hasan 'Alî bin Muhammâd as-Sakhâwî (d. A.H. 643=A.D. 1245; see No. 1246 below).

10. Abu'l-Binâ' Maḥmûd, the son of 'Alamaddin as-Sakhâwî.
11. Al-Qâdî al-Muntakhab Kamâladdîn Abu'l-Mufaddal Yahyâ bin Muḥammad bin 'Alî al-Qurashî (*d. A.H. 668=A.D. 1270*; see *Tabaqât* by Ibn al-Mulaqqin, fol. 115<sup>b</sup>).
12. Ismâ'il bin Abî Tâlib al-'Atîqâr (*d. A.H. 668=A.D. 1270*; see *Tabaqât al-Qurra'* by Ad-Dahabî, fol. 155<sup>a</sup>).
13. Aminaddin Abu'l-'Abbâs Aḥmad bin 'Abdallâh, the nephew of Tâjaddîn al-Kindî.
14. Abû Ishâq Ibrâhîm bin 'Abdalwahhâb bin Abi'l-Ma'âli al-Khazraji ar-Raihânî (who was alive up to A.H. 625=A.D. 1228; see *Tabaqât* by Ibn al-Mulaqqin, fol. 122<sup>a</sup>).
15. 'Azizaddin Abû Hâmid Muhammâd, the son of Imâdaddîn Muhammâd al-Kâtib al-Isfahânî (*d. A.H. 597=A.D. 1200*; see *Husn al-Muhâdarah*, fol. 142<sup>b</sup>).

Fol. 278<sup>b</sup> contains a note, which tells us of the reading of the second part of the work in the presence of Tâjaddîn al-Kindî at the grand mosque of Damascus at four sittings, the last of which was held on Wednesday, the 2nd Muḥarram, A.H. 590=A.D. 1194.

Another note, on the same folio, dated the 'Azîziyah Madrasah, Damascus, Sunday, the 27th Du'l-Qa'dah, A.H. 606=A.D. 1210, repeats, for the most part, the contents of that found on fol. 145. The following concluding words of this note are in Tâjaddîn al-Kindî's own hand:—

عاد القاري لولدي ابى الفضل الكمال ابى عبد الله و ابى الفرج  
ما فاتهما من هذا الجزء فصح لهم سماع جميعه و كتب ابو اليمن بخطه \*

Fol. 281, which is the last folio of the seventh part of the work, contains two notes. The first tells us of the reading of this seventh part, in the presence of Tâjaddîn al-Kindî, at the grand mosque of Damascus at three sittings, the last of which was held on Wednesday, the 7th Rabî' I, A.H. 590=A.D. 1194. It also states that Tâjaddîn al-Kindî was authorised to teach the book by Imâm Abû Muhammâd 'Abdallâh bin 'Alî bin Aḥmad an-Nâhwî in A.H. 540=A.D. 1146. The second note tells us of the reading of the seventh part, again in the presence of Tâjaddîn al-Kindî, at the 'Azîziyah Madrasah, Damascus, at two sittings, the last of which was held on Sunday, the 17th Muḥarram, A.H. 607=A.D. 1210.

No other copy of the work is known.

Written in old Arabian Naskh, with occasional vowel-points. Fol. 280 should follow fol. 273.

The date of the copy is not given; but it must certainly be earlier than the date of the first note, viz., A.H. 582=A.D. 1186.

Slightly worm-eaten and water-stained.

Foll. 66<sup>a</sup>, 143<sup>b</sup>, 144<sup>a</sup>, 230<sup>a</sup>, 254<sup>b</sup>, and 273<sup>b</sup> contain seals of Ilyâs bin Muḥammad bin ‘Alî al-‘Arabî, a distinguished Qurân-reader of Damascus. According to Ad-Dahabî, *Tabaqât al-Qurrâ'*, fol. 142<sup>b</sup>, he died in A.H. 626=A.D. 1229.

### No. 1212.

foll. 149; lines and size same as above.

The Same.

The tenth part of the work noticed above.

Beginning :—

قرأ نافع و حفص عن عاصم آفِ لکما - خفض منون - ابن کثیر و ابن عاصم و الکسائی آفِ لکما - خفض غير منون - قال ابو على من نون فقال آفِ جعله ذكرة مثل غاچِ و صهِ و نحو ذلك من الاصوات وهذا التنوين في الصوت دليل التكير ومن ام يذون جعله معرفة كانه في المعنى الصوت الذي يعَنِّفُ النَّجْمَ \*

Incomplete at the end. It breaks off abruptly thus :—

\* د زعم بعض البصريين في حذف هذه الذون اذها لغة لغطافن

Uniform with the preceding, and written by the same hand. The seals of Ilyâs bin Muḥammad bin ‘Alî al-‘Arabî are found on foll. 1<sup>b</sup>, 2<sup>a</sup>, 83<sup>a</sup>, and 148<sup>b</sup>.

Slightly worm-eaten and water-stained.

The title-page bears the signature of Tâjaddîn Zaid bin Hasan al-Kindî, for some account of whom see No. 1211 above.

No. 1213.

foll. 202; lines 25; size  $8\frac{1}{2} \times 6$ ;  $8 \times 4\frac{3}{4}$ .

المحتسب في شرح الشواد

AL-MUHTASIB FÎ SHARH  
ASH-SHAWÂDD.

A rare copy of a work, treating of the disputed readings of the Qurân, based on the *Kitâb ash-Shawâdd* of Abû Bakr Ahmad bin Mûsâ, better known as Ibn Muâjîhid (*d. A.H. 324=A.D. 936*).

Author: Abu'l-Fath 'Uşmân bin Jinnî al-Mawsili an-Nâhwî<sup>1</sup>  
ابو الفتح عثمان بن جنى الموصلي النحوي

Beginning:—

اللهم اذا نحمدك اقسى مدي الحامدين و نعترف بالآئك كما  
ارجيت على المطبيعين من عبادك المعترفين النغ \*

The author, a grammarian and philologist of eminent talent, whose father was a Greek slave belonging to Sulaimân bin Fahd bin Ahmâd al-Azdî, was born at Mawṣil some time before A.H. 330=A.D. 941. He was an assiduous disciple of Abû 'Ali al-Fârisî (*d. A.H. 377=A.D. 987*), to whom he attached himself for a period of about forty years. After the death of Al-Fârisî, he succeeded him as the chief philologist in Bağdâd, and wrote, besides the present work, a large number of instructive books on the science of grammar, among which *Al-Khasâ'is*, *Sîrr as-Šanâ'ah*, *Kitâb al-Lam'* and *Sharh Taṣrif al-Mâzînî* are much admired. His works are remarkable for the way in which he has applied scientific principles to the study of grammar. His treatise on the principles of inflection has been translated into Latin, and was published by G. Hoberg, Leipzig, 1885. Our author also wrote a commentary on the *Dîwân* of Al-Mutanabbi (*d. A.H. 354=A.D. 965*), which work he studied under the personal direction of the author. This commentary was the first of its kind, and became the chief source for later commentaries. He died at Bağdâd on Friday, the 27th Šâfar, A.H. 392=A.D. 1002. Ibn Abi'd-Dam (*At-Ta'rîkh al-Islâmî*, fol. 143<sup>a</sup>), however, places his death in A.H. 386=A.D. 996. For the author's life and a complete list of his works see Nâmah-i-Dânišwarân, vol. i, p. 171. See also Nuzhat al-Alibbâ', fol. 151<sup>b</sup>; Yâqût, vol. v, p. 15; Ibn Khallikân (De Slane's translation, vol. ii, p. 191); Dustûr al-I'lâm, fol. 33<sup>a</sup>;

Mir'ât al-Janâن, fol. 237<sup>b</sup>; Buğyat al-Wu'ât, fol. 257<sup>b</sup>; Tâj at-Tabaqâت, vol. iv, part ii, fol. 304<sup>a</sup>; and Brock., vol. i, p. 125.

In the preface, the author makes mention of the *Kitâb al-Hujjah* of Abû 'Alî al-Fârisî (No. 1211 above) and of the *Kitâb ash-Shawâdî* of Ibn al-Mujâhid. The former, he says, exceeded the limits necessary for dealing with the subject. On the latter he depends for both matter and method. He also mentions as his authorities the names\* of the following two masters of the subject, with *Isnâd* (i.e., the names of the intermediate teachers through whom their teaching was derived):—

1. Abû Hâtim Sahl bin Muhammâd bin 'Uşmân as-Sajistânî (d. A.H. 250=A.D. 864).

2. Abû 'Alî Muhammâd bin Ahmâd al-Mustanîr Qutrub (d. A.H. 206=A.D. 821).

The following, quoted from the preface, will give a fair idea of the subject-matter and of how it is dealt with in the present work:—

و اذا باذن الله بادبي بكتاب اذكر فيه احوال ما شذ عن السبعة و قال  
 في معناه مما يريه الله عز اسمه و اياه استعين و هو كافي و نعم الوكيل اعلم  
 ان جميع ما شذ عن قراءة القراء السبعة و شهورتهم مغنية عن تسميتهم ضربان  
 ضرب شد عن القراءة عباريا من الصنعة ليس فيه الا ما يتناوله الظاهر فما  
 هذه سببلا فلا وجه للتشاغل به و ذلك ان كتابنا هذا ليس موضوعا على  
 جمع كافة القراءات الشاذة عن قراءة السبعة و انما الغرض فيه ابانته ما لففت  
 صنعته و اغرت طريقته و ضرب ثان و هو هذا الذي نحن على سنته اعني  
 ما شذ عن السبعة و غمض عن ظاهر الصنعة و هو المعتمد المقول عليه  
 المولى جهة الاشتغال به و نحن ذور ذلك على ما روينا ثم على ما صح  
 عندنا من طريق رواية غيرنا له لا نأولوا فيه وجية ما تقتضيه حال مثله من  
 تأدبة امانته و تحريري الصحة في روایته و على اذنا نفعي فيه على كتاب  
 اببي بكر احمد بن موسى بن مجاهد رحمه الله تعالى الذي وضعه لذكر  
 الشواف من القراءة اذ كان موسوما به مَحْفُوِّ الإرجاء عليه و اذ هو اثبت  
 في النفس من كثير من الشواف المحكمية عن ليست له روایته ولا توفيقه  
 و لا هدایته فاما ما روينا في ذلك فكتاب اببي حاتم سهل بن محمد بن

عثمان السجستاني ..... وروينا ايضا في كتاب ابي علي محمد بن المستنieri قطرب رحمة الله من هذه الشواد صدرا كيدها غير ان كتاب ابي حاتم اجمع من كتاب قطرب \*

The work is arranged according to Sûrahs of the Qurâن.

Hâj Khal., vol. v, p. 105, describes the present work as a commentary on the *Kitâb ash-Shawâdî* of Abû Bakr Aḥmad bin Mûsâ bin al-Muṣâhid; but it is evidently an original work. The title given on fol. 1<sup>a</sup> is ; كتاب المختسب في شرح الشواد فی شرح الشواد ; and by the word شرح is understood an exposition, not a commentary. In *Bugyat al-Wu'ât* (*loc. cit.*), however, the work is entitled كتاب المختسب في اعراب الشواد.

Only two other copies of the work are known, one in the Library of Kuprilizâdah, No. 29, and the other in the Library of Râgib Pâshâ, No. 13.

Two short notes are given at the end, reproducing the author's autograph notes on his own copy. The first begins thus وما وجد بخط مؤلفه على ظهر الجلد من كتابه و بخطه. This shows that the present MS. was transcribed from a copy, which had been in the author's hands.

Written in ordinary Arabian Naskh.

Dated the 18th Jumâdâ II, A.H. 1068=A.D. 1657.

Scribe: تاج الدين محمد الحنفي.

A flyleaf at the end contains a note, explaining the meaning of some Arabic idioms.

#### No. 1214.

foll. 670 ; lines 21 ; size  $10\frac{1}{4} \times 6\frac{3}{4}$  ;  $8 \times 4$ .

جامع البيان في القراءات السبع

JÂMI' AL-BAYÂN FI'L-QIRÂ'ÂT  
AS-SAB'.

A rare and comprehensive work on the various readings of the seven canonical Qurân-readers, by Abû 'Amr 'Uṣmân bin Sa'îd ad-Dâni al-Qurtubî. ابو عمرو عثمان بن سعيد الداني القرطبي

Beginning :—

حدثني الفقيه المقرئ ابو دارود قال حدثني شيخنا ابو عمرو عثمان بن سعيد بن عمرو الفقيه المقرئ اللغوي الاموي .....\*

قراءة مدنی عليه في منزله بمدينة دانیة من كتابي و هو يمسك اصله في  
ربيع الآخر سنة اربعين و اربعمائة قلت له قلتم رضي الله عنكم الحمد لله  
باري الانام بحكمته و فاطر السموات و الارض بقدرته الاول بلا عديل و الآخر بلا  
متل النع \*

The author, a great Qârî of Spain, was born at Dâniyah in A.H. 371=A.D. 981. From A.H. 386=A.D. 996 he applied himself to his studies. In A.H. 397=A.D. 1006 he journeyed to the east, made the Hajj pilgrimage, and spent four months at Qairawân and a year in Cairo. On his return to Spain, in Du'l-Qa'dah, A.H. 399=A.D. 1008, he settled in his native town, where he died in Shawwâl, A.H. 444=A.D. 1053. He acquired much traditional learning from the lips of Ibn Galbûn (*d.* A.H. 389=A.D. 998) and other great masters. The number of works composed by him, as stated by Ad-Dahabî, Tabaqât al-Qurrâ', fol. 91<sup>a</sup>, amounted to one hundred and twenty. Brock., vol. i, p. 407, enumerates nine compositions of his, all of them on the various readings and correct pronunciation of the Qurâن. For his life see Mir'ât al-Janâن, fol. 256<sup>a</sup>; Dustûr al-I'lâm, fol. 47<sup>b</sup>; Dahabî's Tabaqât al-Qurrâ', fol. 91<sup>a</sup>; Taâkirat al-Huffâz, vol. iii, p. 16; Yâqût, vol. v, p. 35; Nâfi at-Tib, vol. i, p. 386.

The work is divided into thirty Bâb as follows :—

I. Fol. 5<sup>a</sup>. باب ذكر الخبر الوارد عن النبي صلى الله عليه وسلم بان القرآن انزل على سبعة احرف و بيان ما ينطوي عليه من المعاني و يشتمل عليه من الوجوه \*

II. Fol. 17<sup>a</sup>. باب ذكر الاخبار الواردة بالبعض على اتباع الأئمة من السلف في القراءة و التمسك بما اداه ائمة القراءة عليهم \*

III. Fol. 21<sup>a</sup>. باب ذكر اسماء ائمة القراءة و الناقلين عنهم و انسابهم وكنائهم و مواطنهم و وفاتهم و نكت من مناقبهم و اخبارهم \*

IV. Fol. 41<sup>a</sup>. باب ذكر تسمية ائمة القراءات الذين نقلوا عنهم القراءة و ادواها اليهم عن رسول الله صلى الله عليه وسلم \*

- V. Fol. 61<sup>b</sup>. باب ذكر الأسانيد التي نقلتلين القراءة عن أئمته القراءة رواية وادتلينا المعروفة عليهم تلاوة \*
- VI. Fol. 100<sup>b</sup>. باب ذكر مذاهبهم في التسمية و الفصل بها بين السورتين \*
- VII. Fol. 108<sup>a</sup>. باب ذكر قولهم في ضم ميم الجمجم و في اسكانها
- VIII. Fol. 114<sup>a</sup>. باب ذكر مذهب أبي عمرو في الادغام
- IX. Fol. 128<sup>b</sup>. باب ذكر مذاهبهم في زيادة التمكين لعرف المد و اللين اذا التقى بالهمرات في المتصل و المتفصل \*
- X. Fol. 146<sup>b</sup>. باب ذكر مذاهبهم في الهمراتين المتلاصقتين في كلمة \*
- XI. Fol. 154<sup>b</sup>. باب ذكر مذاهبهم في الهمراتين المتلاصقتين في كلمتين \*
- XII. Fol. 165<sup>a</sup>. باب ذكر مذاهبهم في الهمزة المفردة \*
- XIII. Fol. 165<sup>b</sup>. باب ذكر بيان مذهب ورش عن نافع في تسهيل الهمزة الساكنة و المتحركة \*
- XIV. Fol. 170<sup>b</sup>. باب ذكر بيان مذهب الأعشى عن عاصم في تسهيل الهمزة \*
- XV. Fol. 172<sup>b</sup>. باب ذكر مذهب أبي عمرو في ترك الهمزة الساكنة دون المتحركة \*
- XVI. Fol. 174<sup>a</sup>. باب ذكر بيان مذهب هشام عن ابن عامر و حمزة في الوقف على الهمزة المطرفة \*
- XVII. Fol. 180<sup>b</sup>. باب ذكر بيان مذهب حمزة في تسهيل الهمزة المتوسطة \*
- XVIII. Fol. 192<sup>b</sup>. باب ذكر مذاهبهم في القاء حرقة الهمزة على الساكن قبلها و في تحقيقها \*
- XIX. Fol. 195<sup>b</sup>. باب ذكر مذاهبهم في السكوت على الساكن الواقع قبل الهمزة و في وصله معا \*

- باب ذكر مذاهبهم في الظهور والادعاء للعرف ٢١٩<sup>b</sup>
- السوائل \*
- باب ذكر احوال النون الساكنة و التنوين و مذاهبهم ٢١٤<sup>a</sup>
- في بيان الغنة و ادغامها \*
- باب ذكر مذاهبهم في الفتح والامالة ٢٢٣<sup>a</sup>.
- باب ذكر مذاهبهم في الوقف على الممال في الوصول \* ٢٥٤<sup>a</sup>.
- باب ذكر مذهب الكسائي والاعشى عن أبي بكر ٢٦٠<sup>a</sup>
- عن عاصم في امالة هاء التائيت وما قبلها عند الوقف \*
- باب ذكر مذهب ورش عن نافع في امالة الراء ٢٨٤<sup>b</sup>
- يسيراً وفي اخلاص فنعتها \*
- باب ذكر الامات و مذهب ورش وغيرها من الرواة ٢٧٢<sup>b</sup>
- عن ائمة القراءة في ترقيقهن وتغليظهن \*
- باب ذكر مذاهبهم في الوقف على مرسوم الخط وبيان ما اختلفوا فيه من ذلك \* ٢٧٧<sup>a</sup>.
- باب ذكر مذاهبهم في الوقف على الحركات اللائى في اواخر الكلم و معنى الروم و الاشمام \*
- باب ذكر العروف المتفقة و اختلافهم فيها \* ٢٩٦<sup>b</sup>.
- باب ذكر التكبير في قراءة ابن كثير و ذكر الاخبار ٦٦٣<sup>a</sup>
- الواردة عن المكيين في ذلك \*

For other copies see Cairo, vol. i, p. 94; and Nûr ‘Uṣmâniyah, No. 62. See also Hâj Khal., vol. ii, p. 507; and Brock, vol. i, p. 407.

Written in fair small *Naskh*, with the headings in red. Dated the 18th *Sha'bân*, A.H. 1295=A.D. 1878.

scribe: مصطفى ابراهيم خادم الاستاذ الخلوقى.

No. 1215.

foll. 153 ; lines 15 ; size  $6\frac{1}{2} \times 5$  ;  $5 \times 3\frac{1}{2}$ .

(Two separate works bound together.)

foll. 1—44.

I.

## كتاب التهذيب

**KITÂB AT-TAHDÎB.**

A work dealing with only those principles of Qirâ'at, which are peculiar to each of the seven great Qurân-readers.

By the same Ad-Dâni.

Beginning :—

قال ابو عمرو عثمان بن سعيد المقرئ رضي الله عنه الحمد لله الذي  
هدانا لدینه المرتضى و عرفنا بمحمد نبی المصطفى العَزِيزُ \*

The plan and arrangement of the work is set forth in the preface thus :—

فإن نيتني قويت في تصنیف ما تفرد به كل واحد من القراء السبعة  
رحمهم الله من الظہار والادغام والبهمز وتركه ونقل الحركة والامالة ونبین  
اللغظین و من فریش الحروف من اوله الى آخره حتى آتی على جميع  
ما تفرد به كل واحد منهم من ذلك ومن غيره مما لم يوافقه عليه احد  
من القراء فاذکر اولاً ما تفرد به كل واحد منهم في الروایتين المشهورتين عنه  
ثم اتبع ذلك ما تفرد به في هذه الروایة من جميع ما تقدم ذکرة والشخص  
ذلك واهذبه فادر على جلیله وخفیه لکی یعم نفعه وتكثیر فائدته ان شاء  
الله عز وجل \*

Contents :—

[ باب ] ذکر ما تفرد به نافع بن ابی نعیم فی روایتیه من اول  
القرآن الى آخرة \*  
Fol. 2<sup>a</sup>.

باب ذکر ما تفرد به نافع فی روایة قالون من اول القرآن  
الى آخرة \*  
Fol. 5<sup>b</sup>.

باب ذکر ما تفرد به نافع من روایة ورش من اول القرآن  
الى آخرة \*  
Fol. 6<sup>c</sup>.

- Fol. 6<sup>b</sup>. باب ذكر الهمزة المترعرعة
- Fol. 7<sup>a</sup>. باب ذكر ما تفرد به من ترقيق الوايت و غيرها
- Fol. 7<sup>b</sup>. باب ذكر ما تفرد به من تغليظ اللامات
- Fol. 8<sup>a</sup>. باب ذكر ما تفرد به من الحروف
- Fol. 9<sup>a</sup>. باب ذكر ما تفرد به ابن كثير في روایته من اول القرآن الى آخرة \*
- Fol. 13<sup>a</sup>. باب ذكر ما تفرد به ابن كثير في رواية البزني
- Fol. 15<sup>a</sup>. باب ذكر ما تفرد به ابو عمرو من طريقته عن اليزيدي من اول القرآن الى آخرة \*
- Fol. 18<sup>b</sup>. باب ذكر مذهب ابي عمرو في ادغام العرفين المثلثين و المتقابلين \*
- Fol. 22<sup>a</sup>. باب ذكر ما تفرد به ابو عمرو في رواية اهل العراق
- Fol. 22<sup>b</sup>. باب ذكر ما تفرد به ابو عمرو من طريق اهل الرقة
- Fol. 23<sup>b</sup>. باب ذكر ما تفرد به ابن عامر في روایته من اول القرآن الى آخرة \*
- Fol. 27<sup>a</sup>. باب ذكر ما تفرد به ابن عامر في رواية هشام عن اصحابه عنه من اول القرآن الى آخرة \*
- Fol. 29<sup>a</sup>. باب ذكر ما تفرد به عاصم في روایته من اول القرآن الى آخرة \*
- Fol. 30<sup>a</sup>. باب ذكر ما تفرد به عاصم في رواية ابي بكر عنه من اول القرآن الى آخرة \*
- Fol. 38<sup>b</sup>. باب ذكر ما تفرد به حمزة في رواية خلف عن سليم عنه من اول القرآن الى آخرة \*
- Fol. 39<sup>a</sup>. [باب] ذكر ماتفرد به حمزة في رواية خلاد عن سليم عنه من اول القرآن الى آخرة \*
- Fol. 39<sup>b</sup>. باب ذكر ما تفرد به الكسائي في روایته من اول القرآن الى آخرة \*
- Fol. 40<sup>b</sup>. باب ذكر الادغام
- Fol. 42<sup>b</sup>. باب اصل الكسائي في امالة هاء التانيت عند الوقف

باب ذكر ما تفرد به الكسائى في رواة أبي عمرو الدورى  
من أول القرآن إلى آخره \*

باب ذكر ما تفرد به الكسائى في رواية أبي العارث من أول  
القرآن إلى آخره \*

The only other copy of the work, so far as is known, is in the  
Ayâ Şûfiyah Library, No. 39.

foll. 45-153.

II.

### كتاب التيسير في القراءات السبع

### KITÂB AT-TAISÎR FI'L-QIRÂ'ÂT AS-SAB'.

The well-known treatise on the various readings of the seven canonical Qurân-readers, by the same Ad-Dâni.

Beginning :—

قال أبو عمرو عثمان بن سعيد بن عثمان المقرئ الحافظ رضي الله عنه  
الحمد لله المتفرد بالدرايم المتطول بالانعام خالق الخلق بقدرته ومدير الامر  
بحكمته ..... اما بعد فانكم سالمونى احسن الله ارشادكم  
ان اصنف لكم كتابا مختصرا في مذاهب القراء السبعة الخ \*

We are told, in the preface, that the work was composed at the request of certain persons (probably, the author's pupils), its object being to supply a book which should be easy to study, and which should contain a brief and well-written exposition of the seven canonical readings of the Qurân. The author states that he proposes to give two versions of each reading.

The work begins with a chapter, containing short biographical notices of the chief Qurân-readers and their eminent followers.

For other copies see Berlin, Nos. 579—89; Br. Mus. Suppl., No. 84; Gotha, No. 350; India Office, No. 41; Ayâ Şûfiyah, No. 35; Kûprilizâdah, No. 14; Cairo, vol. i, pp. 34, 40, 43; Bodleian, vol. ii, p. 87; Brill's Catalogue, 1886, No. 319; Râmpûr, p. 46; Âsafiyah, p. 296; and Bûhâr, No. 1.

The work has been lithographed at Delhi, A.H. 1328.

The MS. was transcribed by Muhammad bin 'Abdalmuhaimin for his own use.

Written in old Arabian Naskh, with some marginal notes. The headings are in red.

Dated A.H. 726=A.D. 1326.

The last folio contains four notes by a certain Mûsâ bin Muham-mad al-Qurashî, recording the dates of the birth of his daughter and of three sons. Another note on the same folio, dated Wednesday, the 6th Rabî' II, A.H. 785=A.D. 1383, records the date of the birth of one Sayyid 'Abdallâh bin Ma'mûn ad-Damanhûrî.

The MS. was presented to the library by Dr. Asdar 'Alî Khân of Patna in 1897.

### No. 1216.

foll. 167; lines 11; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

The Same.

Another copy of the second work, included in No. 1215 above.

Beginning:—

الحمد لله خالق الخلق بقدرته و مدير الامور بحكمته النع \*

Both on the title-page and in the colophon is given the name of Sultân al-Malik az-Zâhir Muhammad Abû Sa'id Jaqmaq (A.H. 842—857=A.D. 1438—1453), for whom the MS. was transcribed by Aḥmad bin Ḥusain bin 'Alî al-Mundîrî at the Madrasah Al-Mansûriyah (founded by Sultân al-Malik al-Mansûr Qalâ'ûn of Egypt; see Husn al-Muhâdarah, fol. 189<sup>a</sup>). The colophon runs thus:—

كتب هذا التيسير المبارك لجمع الروايات السبعة برسم المقام الشريف  
العالى السلطان الاعظم الملك الظاهر محمد ابى سعيد جقمق  
اعز الله انصارة بمحمود و آله من كتابة الفقير الى الله تعالى احمد بن  
حسين بن علي المنذري الامام بالمدرسة المنصورية غفر الله له و لوالديه  
وللمسلمين اجمعين في شهر صفر سنة خمس و اربعين و ثمان مائة \*

Written in good, neat, and vocalised Naskh. The headings are mostly in gold, but in some cases in blue or red. The title-page is richly illuminated.

Dated A.H. 845=A.D. 1441.

## No. 1217.

foll. 103 ; lines 15 : size  $10\frac{3}{4} \times 7$  ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

The Same.

Another copy of the same work, with some marginal notes extracted from the *Tahbir at-Taisir* of Al-Jazari (No. 1220 below).

Beginning :—

قرأت على أبي داؤد سليمان بن نجاح الاموي ..... الحمد لله  
المتفرد بالدوم و المتطلوب بالانعام الخ \*

The MS., dated Damascus, the 9th Rajab, A.H. 864=A.D. 1460, was transcribed by Muḥammad bin Muḥammad bin ‘Alī al-Halabī al-Hanafī, probably identical with the commentator on Al-Kāshgārī’s *Munyat al-Musallī* (see Paris, Nos. 147—8), who died in A.H. 879=A.D. 1474.

In a note at the end of the work (fol. 99<sup>a</sup>), we are told that the present MS. was collated with the copy read in the presence of شماد [؟] بن الجعراوي. The date of this note has been partly cut off in the binding; but it is probably the 7th Shawwāl, A.H. 865=A.D. 1461. The words العجراوي show that he was alive then. Another note, below the above, runs thus :—

بلغ مقابله بحسب الطاقة و الامكان على نسخة التحبير للعلامة ابن الجوزي فصح بحمد الله و الحمد لله وحدة بتاريخ ثاني عشري ربيع الآخر من شهور سنة احدى و ثلاثين و تسعمائة على يد مالكه احمد بن احمد الطبيبي المقرئ الشافعي \*

According to this, the marginal notes in the present MS. were compared by Ahmād b. Ahmād at-Tibī (d. A.H. 979=A.D. 1571; see Brock., vol. ii, p. 320) with a copy of the *Tahbir at-Taisir* of Al-Jazari on the 22nd Rabī II, A.H. 931=A.D. 1525.

The last four foll. contain, among miscellaneous notes and extracts, a poem by Abu'l-Khair Shamsaddīn Muḥammad b. Muḥammad al-Jazari (d. A.H. 833=A.D. 1429).

Beginning :—

سألتكم يا مقرئ الارض كلها حروف انت فى الذكر للسبعة الملا

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This is followed by a short piece, containing altogether six verses, by *As-Sarṣarī*, evidently *Abū Zakariyā Yaḥyā bin Yūsuf al-Anṣarī as-Ṣarsarī* (*d. A.H. 656=A.D. 1258*; see *Mir'at al-Janān*, fol. 415<sup>b</sup>).

\* Beginning :—

اتَّخَذَ بِمَعْنَى جَاءَ بِالْقُصْرِ تَالِيَا كَمْثُلَ اتَّهَا امْرُنَا فَتَدَبَّرَا

Written in fair *Naskh*, with the headings in red. Dated *A.H. 864=A.D. 1460*.

The title-page contains notes by several former owners of the MS., two of which are of great importance, viz., one by *Aḥmad bin Aḥmad bin Badr at-Tibī* (*d. A.H. 979=A.D. 1571*), the author of the poem, entitled *مذهب الامام أبي حنيفة*, *جواز تقليد الشافعی على مذهب الامام أبي حنيفة*, and the other by *'Abdallatīf bin 'Abdal-Mun'im*, commonly called *Ibn al-Jābī ash-Shāfi'i al-Muqrī*, a scholar of some reputation, who held the post of *Qādī* at Damascus, and died on Saturday, the 2nd *Sha'bān*, *A.H. 1026=A.D. 1617*. See *Khulāsat al-Asar*, vol. iii, p. 17.

### No. 1218.

foll. 157 ; lines 13 ; size  $10\frac{1}{2} \times 6\frac{1}{2}$  ;  $7\frac{1}{2} \times 4$ .

The Same.

Another copy of the same work.

Beginning :—

قرأت على أبي داؤد المقرئ سليم بن نجاح الاموي .....  
الحمد لله المتفرد بالدرايم و المتطلوب بالانعام خالق الخلق بقدرته و مدبر  
لامر بحكمة النجف \*

Foll. 25, 72—73, 80—88, 95—100, 141—151 and 155—157 have been added in a later hand. According to a Persian note at the end, they were supplied by *'Ināyatallāh bin Muḥammad Faḍlallāh al-'Uṣmānī al-Muhammadi ash-Shāfi'i*, in the grand mosque of Delhi, at the instance of *Mirzā Ṣaff-Shikān Khān*.

Written in fair *Naskh*, within red and blue ruled borders ; with an illuminated frontispiece.

Not dated ; probably 16th century.

The title-page contains a seal bearing the name of the above-mentioned Mirzâ Sâff-Shikan Khân, dated A. H. 1250=A.D. 1834.

No. 1219.

foll. 127; lines 16; size  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3$ .

The Same.

Another copy of the same work, beginning as the above.

Written in fair *Naskh*, with the headings in red, within gold and black ruled borders.

Not dated; probably 17th century.

The last nine foll., which are written in a later hand, contain the following four tracts:—

I. A tract on the orthography of the Qurâن, divided into 14 chapters, or *Fasl*.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ..... و بعد فهذة \*

\* رسالة تتعلق بالتجويد الخ

II. A tract on the orthography of *Sûrat al-Fâtihah*, i.e., the first chapter of the Qurâن.

Beginning:—

\* فائدة حسنة تجويد الفاتحة اذا اردت قراءة الفاتحة الخ

III. A tract dealing with the places in the Qurâن, where *Waqt* (a full-stop) is not permissible.

Beginning:—

\* فهذة فائدة في معرفة الاوقاف التي يحرم الوقوف عليها الخ

IV. A tract on the difference between the *nûn* الساكنة and the *tannûn* التنون.

Beginning:—

\* النون الساكنة و التنون لهما عند حروف البجاء خمسة احکام الخ

Two flyleaves, at the beginning, contain a key in tabular form, explaining the abbreviations used by Ash-Shâtîbî (d. A.H. 590=A.D. 1194) in his versified work, entitled *المنظومة الشاطبية*.

No. 1220.

foli. 64; lines 25; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4$ .

تَبْيَّن التَّيسِيرُ

## TAHBIR AT-TAISIR.

A commentary on the preceding work, by Shamsaddin Abu'l-Khair Muhammad Ibn al-Jazari  
 شمس الدين ابو الخير محمد بن الجزري  
 (d. A.H. 833=A.D. 1429; see Lib. Cat., vol. xv. No. 1015, ii.)

Beginning:—

قال الشيخ الفاغل العلامة ..... شمس الملة و الدين  
 ابو الخير محمد بن محمد بن الجزري الشافعی اید الله ظلال  
 افادته على كافة المسلمين و كثرا مثاله بين الخلاائق اجمعين الحمد لله على  
 تبییر التیسیر و اشهد ان لا اله الا الله وحده لا شريك له الحكم العدل السميع

\* البصیر الخ

The author tells us, in the preface, that the *Kitâb at-Taísir* of *Ad-Dâni* and its versified version by *Ash-Shâtíbi* created a general belief that the seven readings of the Qurâن, dealt with in these two works, are the only authentic and correct readings. This belief, the author says, he refuted in a previous work, entitled *Tayyibat an-Nashr* (see No. 1246 below), and established three other readings, other than the canonical, as equally authentic in their origin. In the present work he confines himself to a commentary on the *Kitâb at-Taísir*, incorporating with it the three additional readings.

The preface is followed by a short biographical account of the author of *At-Taísir*, to whom our author traces his *Isnâd* (chain of successive teachers).

For other copies see Berlin, No. 590; Cairo, vol. i, p. 92; Râmpûr, p. 46; and Nûr 'Uşmâniyah, No. 60. See also Brock. vol. ii, p. 201; and Hâj. Khal., vol. ii, p. 488.

Written in small Arabian *Naskh*, with the headings in red.

Not dated; probably 18th century.

No. 1221.

foll. 94; lines 5-14; size  $10\frac{3}{4} \times 6\frac{1}{2}$ ; 6 x 4.

حرز الاماني ووجه التهاني

## HIRZ AL-AMĀNÎ WA WAJH AT-TAHĀNÎ.

A versified version of Ad-Dâni's *Kitâb at-Taisîr*, by Abû Muhammad al-Qâsim bin Firruh bin Abi'l-Qâsim Khalaf bin Ahmâd ar-Ru'ainî ash-Shâtibî خلف بن احمد القاسم بن فيرة ابو محمد الشاطبي.

Beginning:—

بدأت ببسم الله في النظم اولاً تبارك رحمنا رحيمها و مولانا

The author, who belonged by race to Dû Ru'ain (a tribe of Yemen), was born at Shâtibah (a large city in the east of Spain) towards the end of A.H. 538=A.D. 1144. He was a great master of the Qurân and tradition, and stood unrivalled in grammar and philology. For some time he held the post of *Khatîb* in his native town. In A.H. 572=A.D. 1176 he came to Cairo, where he was appointed a professor in the Madrasah Al-Fâdiliyah. He settled there permanently, and died on Sunday, the 28th Jumâdâ II, A.H. 590 =A.D. 1194. See Ibn Khallikân (De Slane's translation, vol. ii, p. 499); Husn al-Muhâdarah, fol. 148<sup>b</sup>; Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 131<sup>b</sup>; Dustûr al-I'lâm, fol. 71<sup>a</sup>; Mir'ât al-Janâن, fol. 365<sup>a</sup>; Buğyat al-Wu'ât, fol. 305<sup>b</sup>; Tâj at-Tabaqât, vol. vi, part ii, fol. 259<sup>a</sup>; Nakt al-Himyân, fol. 69<sup>a</sup>; Yâqût, vol. vi, p. 184; and Brock., vol. i, p. 409.

The poem, which is generally known as *Ash-Shâtibiyah*, consists of 1173 verses, and is the main authority on which the subsequent Qurân-readers rely. The author is reported to have said "No one will read this poem of mine without Almighty God's permitting him to derive profit from it; for I composed it purely and simply with the view of serving Him". \*

For other copies, see Br. Mus. Suppl., No. 87; Berlin, No. 594; India Office, No. 43; München, No. 101; Gotha, No. 551; Paris, No. 609; Brill, No. 321; Cairo, vol. i, p. 35; Waliaddin, No. 31; Ayâ Shûfiyah, No. 37; Hamîdiyah, No. 20; Nûr Uşmâniyah, No. 87; Râmpûr, p. 47; Âsâfiyah, p. 296. For commentaries, see Brock., vol. i, p. 409; and Hâj. Khal., vol. iii, p. 43.

The poem was lithographed in Cairo, A.H. 1308.  
 Written in fair Nasta'liq, with interlinear and marginal notes.  
 Dated Wednesday, the 9th Du'l-Hijjah, A.H. 1115=A.D. 1704.  
 Scribe : محمد الشبلی شفیعی .  
 The title-page contains the seals and signatures of former owners of the MS.

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## No. 1222.

foll. 35 ; lines 19 ; size  $7 \times 4\frac{3}{4}$  ;  $5 \times 3$ .

The Same.

Another copy of the preceding poem, with the following title :—

هذه القصيدة الملقبة بحرز الامانى ووجه التهانى نظم الشیخ الامام  
 المقرئ ابى القاسم ابن فیروز بن خلف بن احمد الرعیني الشاطبی  
 رضی الله عنہ \*

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders.

Dated Monday, the 20th Sha'bân, A.H. 1133=A.D. 1721.

## No. 1223.

foll. 96 ; lines 13 ; size  $6\frac{1}{2} \times 4$  ;  $5 \times 2\frac{3}{4}$ .

The Same.

Another copy of the same poem, with the following title :—

هذا متن الشاطبیة فی القراءات السبع تأليف الامام العلامۃ  
 الشیخ الشاطبی غفر الله له ولوالدیه \*

Written in fair Naskh, with occasional vowel-points, within red-ruled borders. Slightly water-stained.

Dated A.H. 1176=A.D. 1763.

No. 1224.

foll. 139; lines 18; size 10×6; 8×4½.

## شرح الشاطبيه

SHARH ASH-SHĀTIBIYAH.

A commentary on the preceding poem, by 'Alamaddin Abu'l-Hasan 'Ali bin Muhammad bin 'Abdassamad al-Hamdâni as-Sakhâwi علم الدين ابو الحسن علي بن محمد بن عبد الصمد الهمداني السخاوي

Beginning:—

الحمد لله رب العالمين و صلواته على سيدنا محمد خاتم النبيين  
و المرسلين و على آله و صحبة اجمعين - فالشيخ الغيقية الامام المقرئ  
الحافظ ابو القاسم الشاطبي رحمة الله الع

The author, As-Sakhâwî, was born at Sakhâ (a village in Egypt) in A.H. 558=A.D. 1163. He studied at Cairo under Abû Muhammâd Qâsim ash-Shâtibî (d. A.H. 590=A.D. 1194), and acquired under his tuition a sound knowledge of the various readings of the Qurân, grammar and philology. After completing his education at Alexandria, he proceeded to Damascus, where he was held in great esteem for his profound learning and courtesy. He wrote, besides the present work and those mentioned in Brock., vol. i, p. 410, a commentary on *Al-Mufassal* of Az-Zamakhsharî (d. A.H. 538=A.D. 1143) and a commentary on the Qurân up to Sûrah al-Kâf. He died at Damascus on the 12th Jumâda II, A.H. 643=A.D. 1245. See Dhabîb's *Tabaqât al-Qurra'*, fol. 148<sup>b</sup>; Ibn Khallikân (De Slane's translation, vol. ii, p. 281); Mir'ât al-Janâن, fol. 405<sup>a</sup>; *Tabaqât* by Ibn al-Mulaqqin, 57<sup>a</sup>; *Tabaqât* by Al-Isnawî, fol. 127<sup>b</sup>; *Tabaqât* by Ibn Qâdî Shuhbah, fol. 81<sup>b</sup>; *Tabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 244<sup>b</sup>; *Dustûr al-I'lâm*, fol. 62<sup>b</sup>; *Tâj at-Tabaqât*, vol. vii, part i, fol. 175<sup>b</sup>; *Bugyat al-Wu'ât*, fol. 284<sup>a</sup>; *Tabaqât al-Mufassirîn* by Ad-Dâ'ûdî, fol. 70<sup>b</sup>; and Brock., vol. i, p. 410.

The present commentary only explains the verbal difficulties of the poem of Ash-Shâtibî. In Hâj. Khal., vol. iii, p. 44, it is entitled الفتح الوسيط في شرح القصيدة كتاب النكت المفيدة في شرح القصيدة.

For other copies see Paris, No. 611; München, No. 102; Cairo, vol. i, p. 104; Nûr 'Uşmâniyah, No. 74; and Âsafiyah, p. 300.

The present copy contains the following two appendices:—

I. a poem of sixty verses on the correct pronunciation of the Qurân, by the same As-Sakhâwî, fol. 137<sup>b</sup>.

## **Beginning :—**

و يعود شاؤانمة الاتقان يا من يود تلاوة القرآن

For other copies see Berlin, No. 497; and Alger, No. 561, vi.  
See also Hâj. Khal., vol. iv, p. 266.

II. A poem of twenty-two verses, by Abu'l-Hasan 'Ali bin Muhammad al-Khzraji (see Berlin, No. 3432), fol. 139<sup>a</sup>.

### Beginning :—

يا سائلٍ عن كتاب الله مجتبهذا وعن ترتيب مآياتي من المضر

In this poem, the order of the revelation of Sûrahs of the Qurâن is set forth.

The MS. was transcribed by 'Abdalqâdir bin 'Abdannûr bin Aḥmad bin 'Umar al-Yazidî for a certain Shamsaddîn 'Alî bin Ibrâhîm al-Bajali.

Written in Arabian Naskh, with occasional vowel-points. Slightly worm-eaten and water-stained. Dated Tuesday, the 17th Rabi' I, A.H. 929=A.D. 1523.

The correct order of the folios should be: 1—51, 57, 55—56, 53—54, 52, 58—99, 106—109, 104—105, 100—103 and 110—139.

No. 1225.

foll. 224; lines 21; size  $8 \times 5\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{3}{4}$ .

## كتنز المعاني في شرح حرز الامانى

# KANZ AL-MA'ÂNÎ FÎ SHARH HIRZ AL-AMÂNÎ.

A commentary on the same poem of Ash-Shâtîbî, by Shamsaddîn Abû 'Abdallâh Muhammâd bin Ahmad bin al-Husain al-Mawîsî, better known as Shu'îlah al-Hanbâlî.  
شمس الدين الموسوي الحنبلي يبرع الله محمد بن احمد بن الحسين الموصلى المعروف بشعلة الحنبلي

## **Beginning :—**

الحمد لله الذي انزل القرآن على سبعة احرف كلها شاف  
وافـ ..... بعد فلما تقبـت مـذـة العـلـوم عـلـى مـذـة المـعـلـوم عـرـائـسـهـا  
الـنـفـائـس لا تـغـلـى مـهـورـها انـمـ \* \*

The author was born at Mawsil in A.H. 623=A.D. 1226. He studied under Abu'l-Hasan 'Alî bin 'Abdal'azîz al-Anmâti al-Irbîlî (who was born in A.H. 610=A.D. 1213, and was alive up to A.H. 676=A.D. 1278; see *Tabaqât al-Qurra'* by *Ad-Dahabî*, fol. 168<sup>b</sup>). Our author soon acquired a great knowledge of the various readings of the Qurân, grammar and law. He wrote several works, and died at Mawsil on the 25th Šafâr, A.H. 656=A.D. 1258, or, according to another version, in Bağdâd, A.H. 650=A.D. 1252. For further particulars of his life and works see *Tabaqât al-Hanâbilah* by Ibn Rajab al-Hanbalî, vol. ii, fol. 76<sup>a</sup>; *Tabaqât al-Qurra'* by *Ad-Dahabî*, fol. 160<sup>a</sup>; *Dustûr al-I'lâm*, fol. 73<sup>a</sup>; *Tâj at-Tabaqât*, vol. vii, part i, fol. 221<sup>a</sup>; and *Mir'ât al-Janâن*, fol. 415<sup>a</sup>.

In the present commentary, the comments on each verse are divided into three parts. In the first, to which the letter ب is prefixed, lexicographical difficulties are solved; in the second, which is separated from the first by the letter ح, grammatical difficulties are explained; and in the third, distinguished by the letter ص, the meaning of the verse is explained. The letters ب, ح and ص are written in red ink.

For other copies see Berlin, No. 604; Cairo, vol. i, p. 104; Ayâ\* Sûfiyah, No. 46; Râmpûr, p. 53; and Âsafîyah, p. 302. See also Hâj. Khal., vol. iii, p. 44.

The work was printed in A.H. 1288.

Written in small and fair *Naskh*, with quotations from the text in large characters.

Dated the 27th Muharram, A.H. 1046=A.D. 1636.

Scribe: مصطفى الأدريسي بن الحاجي محمود.

### No. 1226.

foll. 346; lines 15-16; size 9×5½; 6½×3½.

The Same.

Another copy of the same work, beginning as the above.

Written in different hands, both *Naskh* and *Nasta'lîq*. Seriously worm-eaten.

Not dated; probably 18th century.

No. 1227.

foll. 232; lines 24; size  $11 \times 6$ ;  $7\frac{3}{4} \times 4$ .

اللآلبي الغريدة في شرح القصيدة

AL-LA'ÂLÎ AL-FARÎDAH FÎ SHARH  
AL-QASîDAH.

A commentary on the same poem of Ash-Shâtîbî, by Jamâladdîn Abû 'Abdallâh Muhammâd bin al-Hasan bin Muhammâd bin Yûsuf al-Fâsî al-Maqribî al-Hanafî al-Muqrî. جمال الدين ابو عبد الله محمد بن حسان بن يوسف المغربي الحنفي المقري .  
الحسين بن محمد بن يوسف الغاسبي المغربي الحنفي المقري .

Complete in two separate volumes.

Vol. I.

Beginning:—

يقول العبد الفقير الى رحمة رب المستغفرين ذئبه محمد بن حسن المقري عفى الله عنده الحمد لله الذي انزل على عبدة الكتاب وعد من ثلاثة فوعده بجزيل الثواب ..... اما بعد فان جماعة من القراء المشتغلين بقصيدة الشیخ الامام ابی القاسم الشاطبی رحمة الله سألونی ان اشرحها لهم شرحا يعینهم على فهمها و يوفقهم على علمها فوقفت عن ذلك زمانا لاختلاف اغراضهم في التكثیر والتقلیل اذ الجمع بينهما في شرح واحد مستحبیل ثم استخرت الله تعالى في جمع شرح وسط لا اميل فيه الى الاکثار ولا اخل فيه بالمقصود لقصد الاختصار فجعنته على ما رأیت من الترتیب و آثرت من التخلیص و التقویب و سمیته باللآلی الغريدة في شرح القصيدة الی \*

The author, who belonged to the Hanafî school, was born at Fâs some time after A.H. 580=A.D. 1185. At an early age, he came to Halab, where he was educated under several eminent scholars. He also studied in Cairo under two distinguished disciples of Ash-Shâtîbî, viz., Abû Mûsâ 'Isâ bin Yûsuf bin Ismâ'îl al-Maqdisî and 'Abdarrahmân bin Sa'îd ash-Shâfi'i. Our author was the foremost Qurân-reader of Halab in his time. He died at Halab in A.H. 656=A.D. 1258. See Tabaqât al-Qurrâ' by Ad-Dahâbî, fol. 158<sup>b</sup>; Al-Jawâ-

hir al-Mudîyah, vol. ii, fol. 9<sup>b</sup>; Dustûr al-I'lâm, fol. 102<sup>b</sup>; Mir'ât al-Janâن, fol. 415<sup>a</sup>; and Tâj at-Tabaqât vol. vii, part i, fol. 234<sup>a</sup>.

For other copies see Ayâ Sûfiyah, No. 49; Nûr 'Uşmâniyah, No. 75; and Âsafiyah, p. 300. See also Haj. Khal., vol. iii; p. 44. There it is stated that the work was completed in A.H. 672=A.D. 1274, but this is obviously wrong.

Written in small and fair Naskh. Slightly worm-eaten. It appears, from the original pagination of the MS., that foll. 65 and 72, which should come in their proper order, have been wrongly placed in binding after foll. 71 and 64, respectively.

Dated A.H. 1226=A.D. 1811.

Scribe: ملا عبد الصمد.

### No. 1228.

foll. 194; lines 23; size 11×7½; 9×6.

The Same.

Vol. II.

A very old copy of the second volume of the same work, beginning with the heading: سورة آل عمران.

Written in fair Arabian Naskh.

Dated the 17th Sha'bân, A.H. 669=A.D. 1271.

Scribe: علي بن الحسن بن علي الطفونجي.

The last page contains the following note by a certain Muham-mad bin ash-Shaikh Ridwân about his purchase of the MS.:—

دخل في ملك الفقير الى ربه الغني محمد بن الشيشع رضوان  
الحافظ المصري الشافعي في محلة الميدان الوسطاني في زقاق البصل  
حرف غرة رجب سنة ١٢٨١ \*

No. 1229.

foll. 193; lines 21; size  $10 \times 6$ ;  $6\frac{3}{4} \times 4\frac{1}{2}$ .

ابراز المعاني من حز الاماني

IBRÂZ AL-MA'ÂNÎ MIN HIRZ  
AL-AMÂNÎ.

A remarkable and very old copy of the first half of a commentary on the same poem of *Ash-Shâtîbi*, by *Shihâbaddîn Abu'l-Qâsim 'Abdarrahmân bin Ismâ'il bin Ibrâhîm*, better known as *Abû Shâmmâb al-dîn Abû al-qâsim 'Abd ar-Rahmân bin Asim ibn Ibrâhîm al-mu'arraf bâbi* شهاب الدين ابو القاسم عبد الرحمن بن اسماعيل بن ابراهيم المعروف بابي شاممه (*d. A.H. 665=A.D. 1268*; see Lib. Cat., vol. v, part ii, No. 380).

Beginning:—

الحمد لله الذي اسْبَغَ عَلَيْنَا نِعْمَةً وَ افْضَلَ لَدِينَا مِنْتَهٍ وَ انْزَلَ إِلَيْنَا كِتَابَهُ  
الَّذِي فَصَلَ آيَاتَهُ فَاحْكَمَهُ وَ اتَّقَنَهُ وَ جَعَلَنَا مِنْ حَمْلَتِهِ وَ خَدَامَ شَرْعَهُ الَّذِي  
عَلَمْنَا فِرْوَاهُ وَ سَنَنَهُ وَ خَصَنَاهُ بِارْسَالِ أَكْرَمِ الْخَلْقِ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ خَاتَمَ  
أَنْبِيَائِهِ وَ سَيِّدِ أَصْفَيَائِهِ النَّبِيُّ \*

The author states, in the preface, that *Ash-Shâtîbi*, the author of the original poem, encouraged him in a dream to write the present commentary. He began the work in a very diffuse style; but after writing up to باب المعرفتين, he discovered that the method adopted was a mistaken one, and consequently he abridged the portion already composed, and finished the work in a much more compendious style than that originally contemplated.

باب مذاهبيم في الروايد اي في اليآكت: باب المعرفتين, the last line of the poem commented upon being:—

سامضى على شرطي وبالله اكتفي  
و ما خاب ذرجد اذا هو حسبلا

For other copies see Berlin, Nos. 606-7; Br. Mus., No. 1558; Nûr 'Uşmâniyah, No. 73; Ayâ Şûfiyah, No. 48; Waliaddîn, No. 16; Râmpûr, p. 44; and Âşafiyah, p. 300. See also Hâj. Khal., vol. iii, p. 44.

Written in small closely written and cursive Persian *Naskh*, with quotations from the text in red.

Dated the 23rd Rabi' II, A.H. 778=A.D. 1376.

Scribe : محمد بن علي بن حسين بن مردانشاه المعروف ببهرامي الهروي .

Two flyleaves, at the beginning, contain, besides miscellaneous notes and extracts, an anonymous poem on the various readings of the seven canonical Qurân-readers, beginning as follows :—

الا قد حمدت الله في القول او لا

الله على ما قادرا منفضا لا

The title-page contains a note by 'Umar bin Shamsaddin Ahmâd al-Qastamûni, stating that the MS. was purchased by him, at Brussa for 65 Dirhams.

No. 1230.

foll. 260 ; lines 23 ; size  $8\frac{1}{2} \times 6$  ;  $6 \times 4$ .

\* كنز المعاني

### KANZ AL-MA'ÂNÎ.

A well-known commentary on the same poem of Ash-Shâtibî, by Burhânaddin Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin مرهان الدين ابو العباس ابراهيم بن عمرو بن ابراهيم Khalil al-Jâ'bârî ar-Râbâ'i (d. A.H. 732=A.D. 1332), for some account of whom see Lib. Cat., vol. xii, No. 706.

Complete in two separate volumes.

Vol. I.

Beginning :—

الحمد لله مبدئ الامم و منشئ الرسم الذي علم بالقلم علم الانسان  
صالح يعلم الخ \*

The introduction consists of two sections, as follows :—

I. The origin of the various readings of the Qurân and the Prophet's directions regarding them.

II. A short biographical sketch of Ash-Shâtibî, the author of the text.

The comments on each verse consist of three *Anwâ'* (parts), as follows :—

- (i) الأول في اللغة والأعراب والبيان  
 (ii) الثاني في شرح معاني الكلام  
 (iii) الثالث في توجيهه وجة القراءات

The volume ends with the chapter: بُلْ مَذَاهِبِهِمْ فِي الْزَوَائِدِ اِي  
 بَابُ حُكْمِ اخْتِلَافِهِمْ فِي الْيَالَاتِ الْزَوَائِدِ .

According to Hâj. Khal., vol. iii, p. 43, the work was completed in the month of Sha'bân, A.H. 691=A.D. 1292.

For other copies see Berlin, No. 611; Gotha, No. 554; \* Mün-chen, No. 103; Alger, No. 371; Cairo, vol. i, p. 100; Ayâ Shâfiyah, No. 47; Waliaddîn, Nos. 17—20; Nûr 'Ushmâniyah, Nos. 70—72; and Râmpûr, p. 50.

Written in a pointed *Naskh*, with occasional marginal notes.

Dated the 18th Rabi' I, A.H. 1008=A.D. 1599.

Scribe: ابو ابراهيم بن علي.

### No. 1231.

foll. 335; lines 25; size  $12 \times 6\frac{1}{4}$ ;  $8\frac{1}{2} \times 4$ .

The Same.

### Vol. II.

باب فرش العروف. The second volume of the same work, beginning with

The volume ends with a *Fasl*, containing short biographical notices of those Qurân-readers, whose names occur incidentally in the present work.

The colophon runs thus:—

تم الكتاب المبارك بحمد الله وعونه وحسن توفيقه بتاريخه تاسع شهر  
 محرم الحرام من شهور سنة ٢٩ جلوس مبارك مطابق سنة الف وتسعين  
 وسبعين و ذلك على يد افقر عباد الله تعالى واحوجه الى عفوه و مغفرته  
 ابو البركات بن شيخه ابي محمد زاهدي \*

Written in fair *Naskh*, with quotations from the text in red.

Dated the 9th Muharram, A.H. 1097=A.D. 1685.

ابو البركات بن شبيخ ابي محمد زاهدي .

افضل .  
The title-page contains two seals bearing the inscription  
عبد الله محمد ، dated A.H. 1135=A.D. 1722.

### No. 1232.

fol. 236 ; lines 23 ; size  $12\frac{1}{2} \times 7\frac{1}{4}$  ;  $8\frac{1}{2} \times 4$ .

The Same.

Vol. I.

Another copy of the first volume of the same work, beginning like the first volume of the above copy and ending with the following colophon :—

تم الجزء الاول من كتاب كنز المعاني في شرح حمز الاماني و وجه  
الاماني \*

The colophon is followed by a note, in the same hand as the text, discussing certain rules about the letter ه (Hamzah).

Written in small *Naskh*, with quotations from the text in red.

Dated the 50th year (i.e., A.H. 1118=A.D. 1707) of the reign of 'Âlamgîr (A.H. 1069-1118=A.D. 1659-1707).

افضل .  
The title-page contains a seal bearing the inscription  
عبد الله محمد ، dated A.H. 1135=A.D. A.D. 1722.

### No. 1233.

fol. 235 ; lines 21 ; size  $8\frac{1}{4} \times 5\frac{1}{2}$  ;  $5\frac{1}{2} \times 4$ .

سراج القارئ

SIRÂJ AL-QÂRÎ.

A commentary on the same poem of *Ash-Shâtibî*, by Abu'l-Baqâ' 'Alî bin 'Ushmân bin Ahmad, known as Ibn al-Qâsih al-Udri al-Baghdâdî ابو البقاء علي بن عثمان بن احمد بن عاصي البغدادي المعروف بابن القاسم العذري البغدادي .

The full title of the work, as given in the preface, is as follows :—  
سراج القارئ المبتدئ و تذكرة المقرئ المنتهي —

Beginning :—

قال مؤلفه الشيخ الامام ..... الحمد لله الذي علم القرآن

\* وزين لانسان بنطق المسان الخ \*

The author, Ibn Al-Qâsiḥ, was born on the 3rd Rajab, A.H. 716=A.D. 1316. He studied under Ismâ‘il bin Yûsuf al-Kaffâfi (d. A.H. 764=A.D. 1362; see Ad-Durar al-Kâminah, vol. i, fol. 117<sup>b</sup>), and acquired a great knowledge of the various readings of the Qurâ̄n and of grammar. He was appointed a teacher of Qurâ̄n-reading in the Madrasah, attached to the grand mosque of Mâridîn (a town in Mesopotamia). He wrote several works, and died in Du'l-Hijjah, A.H. 801=A.D. 1399. See Al-Qabas al-Hâwî, vol. i, fol. 145<sup>a</sup>; Dustûr al-I'lâm, fol. 112<sup>a</sup>; Husn al-Muhâdarah, fol. 127<sup>b</sup>; and Brock., vol. ii, p. 165.

The author tells us, in the preface, that, though numerous commentaries on the poem of Ash-Shâtībî had been written, they were either over-concise, or more diffuse in treatment than the present work. He tells us further that he derived his material from other commentaries on the same poem, viz., by As-Sakhâwî (No. 1224 above); by Al-Fâsi (No. 1227 above); by Abû Shâmah (No. 1229 above); and by Al-Jâ'barî (No. 1230 above). The preface is followed by a short biographical account of Ash-Shâtībî, the author of the text.

The work was completed, as stated by the author in the colophon, on Thursday, the 18th Sha'bân, A.H. 759=A.D. 1358.

For other copies see Berlin, No. 609; Paris, No. 612; Alger, No. 372; Cairo, vol. i, p. 99; Walfaddîn, No. 25; Nûr ‘Uşmâniyah, No. 68; Râmpûr, p. 50; and Âsafiyah, p. 300.

The work has been twice printed in Cairo, viz., in A.H. 1293 and 1304.

Written in Arabian Nas̄kh, with quotations from the text in red.

Dated the 8th Du'l-Qâdah, A.H. 1050=A.D. 1641.

## No. 1234.

fol. 390; lines 19; size  $8\frac{3}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 3$ .

The Same.

Another copy of the same work, beginning as the above.

Written in fair *Naskh*, within double red-ruled borders.

Not dated; probably 19th century.

Scribe: عبد الوهاب بن محمد سالم.

## No. 1235.

fol. 85; lines 15; size  $7\frac{3}{4} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{3}{4}$ .

كتاب العنوان في القراءات السبع

KITÂB AL-'UNWÂN FI'L-QIRÂ'ÂT  
AS-SAB'.

\* A very old and remarkable copy of a work, treating of the various readings of the seven canonical Qurân-readers.

Author: Abu't-Tâhir Ismâ'il bin Khalaf bin Sa'id bin 'Imrân al-Ansârî as-Shaqalî as-Saraqustî al-Misri bin Sûeid bin 'Umaran al-Ansârî الصقلي السرقسطي المصري (Saragossa), a city in the east of Spain. He was a native of Saragossa, a city in the east of Spain. He was an eminent grammarian and a great master of the sciences connected with the Qurân. He kept alive his zeal for study and for the communication of its results to the public till his death. Besides the present work, he abridged the *Kitâb al-Hujjah* of 'Abû 'Alî al-Fârisî (No. 1211 above) and *Al-Burhân fî Tafsîr 'Ulûm al-Qurân* of 'Alî bin Ibrâhîm al-Hawfî (d. A.H. 430=A.D. 1038). He died in Egypt on Sunday, the 1st Muâharram, A.H. 455=A.D. 1063. See Ibn Khallikân (De Slane's translation, vol. i, p. 218); *Husn al-Muhâdarah*, fol. 123<sup>b</sup>; *Bugyat al-Wu'ât*, fol. 153<sup>b</sup>; *Dustûr al-I'lâm*, fol. 63<sup>a</sup>; *Tabaqât al-Qurrâ'* by *Ad-Dahabi*, fol. 95<sup>b</sup>; and Brock., vol. i, p. 407.

Beginning:—

قال الشيخ أبو طاهر اسماعيل بن خلف المقرئ النحوي رضي الله

عنه الحمد لله الذي انشأنا بقدرته وهدانا للسلام ونطرته .....

VOL. XVIII.

اما بعد فاني ذاكر في هذا الكتاب ان شاء الله ما اختلف فيه القراء السبعة  
المتشابهون من ائمة الامصار الخ .

We are told, in the preface, that the author had previously written a larger work on the various readings of the seven canonical Qurân-readers, entitled *Al-Iktîfâ'*, which he subsequently abridged to suit beginners in the present concise work. No copy of his larger work seems to be extant; but it has been noticed by Hâj. Khal., vol. i, p. 388.

For other copies see Berlin, Nos. 591-2; and Ayâ Shûfiyah, No. 58. See also Hâj. Khal., vol. iv, pp. 274-5.

The present MS. was transcribed by 'Abdalqawî bin 'Abdallâh bin Ibrâhîm bin Muhammâd al-Anmâtî as-Sâ'dî, a great Qurân-reader of Egypt, who died in the month of Shawwâl, A.H. 646=A.D. 1248. See *Tabaqât al-Qurâ'* by Ad-Dahabî, fol. 152<sup>a</sup>.

Written in fair Naskh, with occasional vowel points. Dated A.H. 632=A.D. 1234.

On fol. 86<sup>a</sup> the scribe, 'Abdalqawî al-Anmâtî, grants a certificate to his pupil, Shâmsaddîn Abû 'Amr 'Ushmân bin 'Alî bin Yahyâ al-Khashshâb, who read the MS. with him from beginning to end in the month of Rajâb, A.H. 634=A.D. 1237. A similar certificate, dated A.H. 635=A.D. 1238, in the margin of fol. 85<sup>b</sup> runs thus:—

قرأ علىيَّ هذا الكتاب من اوله الى آخره وتلا علىيَّ بما فيه من الروايات  
الطريق صاحبه الشیخ الغقیق العالی المقوی الضابط الادیب محمد الصحاب  
شمس الدین ابو عمرو عثمان بن الشیخ زکی الدین ابی الحسن علی بن  
یحیی المعروف بالخشاب عصمه الله من الزلل و وفقه لصالح العمل  
و اجزت له ان يقرئ به لمن شاء و احب في ابی مصر حلَّ من امصار  
ال المسلمين فهو اهل لذلك و مستحق له كتب ذلك بخط يده الفقیر الى  
رحمة رب المعرف بذنبه عبد القوی بن عبد الله بن ابراهیم بن محمد  
الانماطي في العشر الاوسط من شهر ربيع الآخر من سنة خمس و ثلثين  
و ستمائة \*

Fol. 86<sup>b</sup> contains a note by 'Ushmân bin 'Alî bin Yahyâ, better known as Ibn bint Sa'd, dated A.H. 652=A.D. 1254, stating that the

MS. was read by Şihâbaddîn Sha'bân bin Râfi' bin 'Ulaim al-Wâsiṭî in the presence of Kamâladdîn Abu'l-Hasan 'Alî bin Shujâ' bin Sâlim al-Hâshimî al-Qurashî al-'Abbâsî (d. A.H. 661=A.D. 1263; see Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 156<sup>a</sup>). The writer of this note, Ibn bint Sa'd, was born at Dâriyâ in A.H. 629=A.D. 1232; and he died in Cairo, A.H. 719=A.D. 1319. See Tabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 188<sup>b</sup>; and Ad-Durar al-Kâminah, vol. i, fol. 316<sup>a</sup>.

Another note by the same Ibn bint Sa'd is found on the title-page.

No. 1236.

foll. 113; lines 21; size  $7\frac{3}{4} \times 6$ ;  $6 \times 4\frac{1}{2}$ .

المستنير في القراءات العشرة

**AL-MUSTANÎR FI'L-QIRÂ'ÂT  
AL-'ASHARAH.**

A treatise on the ten readings of the Qurâن, by Abû Tâhir Al-Muqrî ad-Darîr ibn 'Ubaydullah bin 'Umar bin Siwâr al-Bağdâdî al-al-  
ابو طاهر احمد بن علي بن عبید الله بن عمر بن سوار البغدادي  
المقرئ الفضير

Beginning:—

الحمد لله ولی الانعام وباری الجسام الخ \*

The author, whom Ad-Dahabî describes, on the authority of As-Sam'âni, as a skilled Qurâن-reader and a traditionist of eminent talent, was born at Bağdâd in A.H. 412=A.D. 1021. He studied under 'Utbah bin 'Abdalmalik al-'Uşmâni (d. A.H. 446=A.D. 1054), Abû Bakr Muhammad bin 'Alî al-Khayyât (d. A.H. 467=A.D. 1074), Hasan bin 'Abdallâh al-'Attâr (d. A.H. 447=A.D. 1055) and several other distinguished scholars. He lived a saintly life, and used to deliver lectures on the Qurân and Hâdiš. He died at his native city in Şha'bân, A.H. 496=A.D. 1103. See Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 101<sup>b</sup>, and Mir'ât al-Janâن, fol. 282<sup>b</sup>.

The contents of the work, and its method of treatment, have been set forth on fol. 3<sup>a</sup> thus:—

وقد صنف اشياخنا رضي الله عنهم كتابا في اختلاف العشرة في  
الحروف عارية من الآثار والسنن مما تدعو الحاجة اليها و ما روی من ذلك

عن النبي صلی اللہ علیہ وسلم و الصحابة و التابعين فاحببت ان اجمع كتابا اذکر فيه ما قرأت به على شيوخى الذين ادركهم من القراءات تلاوة دون ما سمعت و اذکر فيه بعده من السنن و الآثار و فضائل القرآن و ماجاء في ذلك و البحث على حفظ القرآن و القراء و تعليم العربية التي يتوصل بها الى البحث على المعاني الدقيقة و كل حرف قرأ به احد الائمة العشرة على ما اداه الى خلفنا سلفهم المتصلة اسانييد قراءتهم برسول الله صلی اللہ علیہ وسلم \*

The work is mentioned by Haj. Khal., vol. v, p. 526, where he quotes an extract from the preface, and states that the work consists of 156 *Riwâyât* (traditions).

The work has been used as an authority, particularly for the three additional readings of the Qurân, by several later writers, such as Şadaqah bin Salâm bin Husain al-Masharâni (see Br. Mus. Suppl., No. 90), Muhammad bin Khalil al-Qubâqibî, the author of *İdâh ar-Rumûz* (No. 1250 below), and others.

Another copy of the work is noticed in Nûr ‘Uşmâniyah, No. 91.

Written in fair *Naskh*, with the headings in red.

Not dated; probably 15th century.

### No. 1237.

foll. 39; lines 15; size  $5\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

*نَزْهَةُ الْبَرَدَةِ فِي مَذَاهِبِ الْقِرَاءَةِ الْعَشْرَةِ*

### NUZHAT AL-BARARAH FI MADÂHIB AL-QURRÂ' AL-'ASHARAH.

An old and remarkable copy of a versified work, treating of the various readings of the ten celebrated Qurân-readers, arranged according to the Sûrahs of the Qurân.

Author: Burhânaddin Abu'l-‘Abbâs Ibrâhîm bin ‘Umar bin Ibrâhîm bin Khalîl al-Jâ'barî ar-Râbî (برهان الدين ابو العباس ابراهيم بن عمر بن خليل الجعبري الربعي) d. A.H. 732=A.D. 1332; see Lib. Cat., vol. xii, No. 706.

The MS., which is slightly defective at the beginning, opens thus:—

لَقَدْ فَازَ وَالسَّادَةُ بِالْتَّاجِ زَلْفَةُ  
وَقِيلَ لَهُ أَقْرَأً وَاقِنٌ وَاحْتَكَ فِي الْدَّرَا

According to the colophon, the present valuable copy, dated the Madrasah Nûriyah, Ba'labakk, A.H. 726=A.D. 1326, was transcribed during the life-time of the author by his pupil, Ahmad bin Ibrâhîm al-Bâ'îlî, an eminent scholar and poet, who was born in A.H. 710=A.D. 1310, and died in the month of Ramaḍân, A.H. 747=A.D. 1347. See *Ad-Durar al-Kâminah*, vol. i, fol. 25<sup>b</sup>.

The colophon reads thus:—

كتبها لنفسه احمد بن ابراهيم بن صالح [sic] بمدينة بعلبك المحرورة  
بالمدرسة الظوريّة اثاب الله تعالى واقفها وافق الفراغ منها في يوم الثلاثاء  
الثالث من المحرم سنة ست وعشرين و سبعمائة \*

The title-page contains a poem by the same Al-Jâ'barî, in praise of the present work, beginning as follows:—

وَ دُونَكَ فَرْهَةً لَطَفَتْ وَ رَاقَتْ  
مَعَانِيهَا بِلَفْظِ عَسْبَدِي  
حَدِيقَةً نَاظَرَ دَاعِتْ عَبِيرًا  
فَاغْتَنَمَتْ عَنِ الْمَسْكِ الذَّكِيِّ

No other copy of the work is known.

Written in fair *Naskh*, with occasional vowel points and marginal notes. Slightly water-stained.

### No. 1238.

fol. 14; lines 15; size  $5\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

رسالة الخل الناصح في حل المشكل الواضح

**RISÂLAT AL-KHILL AN-NÂSIH FÎ  
HALL AL-MUSHKIL AL-WÂDIH.**

A treatise in refutation of those Qurâñ-readers, who think that all readings of the Qurâñ, not sanctioned by any of the seven canonical Qurâñ-readers, are apocryphal and valueless.

By the same Al-Jâ'barî.

Beginning :—

الحمد لله الذي انزل القرآن عربياً غير ذي عوج الخ \*

The occasion of the present composition is set forth in the preface thus :—

فهذه رسالة الى بعض الاخوان من اهل القرآن رافعة ل بهذه الواقعة الشذوذة  
و البعدة الغطيبة مبينة لما صحف مقومة لما حرف وهو ان قوما من  
القراء و غيرهم ركبوا نكبات و خطوا عشواء فحصروا الحرف السبعة الواردة  
في الحديث في قرأت هو لا الائمة السبعة ..... و سموا ما عدتها  
شادا تمسكا بسبعة الامام ابي بكر بن مجاہد رحمة الله تعالى \*

No other copy of the work is known.

Written in the same hand, and by the same scribe, as the preceding work. Dated the Madrasah Nûriyah, Ba'labakk, the 4th Rabi' II, A.H. 726=A.D. 1326.

The title-page contains an *Ijâzah*, or license, granted by the author, in his own handwriting, to the scribe, Shihâbaddîn Ahmad bin Ibrâhîm bin Sâlar al-Bâ'li.

No. 1239.

fol. 45 ; lines 13 ; size 7 x 5 ; 5½ x 4.

عقد الالبي في القراءات السبع العرواني

IQD AL-LA'ÂLÎ FI'L-QIRÂ'ÂT AS-SAB'  
AL-'AWÂLÎ.

A unique copy of a metrical work, treating of the various readings of the seven canonical Qurân-readers, composed in the same metre and with the same rhymes as the *Hirz al-Amâni* of Ash-Shâtibî (No. 1221 above).

Author: Aşîraddîn Abû Hayyân Muhammad bin Yûsuf bin 'Alî  
أثیر الدین ابو حیان محمد بن یوسف بن علی، one of the greatest  
bin Yûsuf bin Hayyân al-Andalusî، بن حیان الغرناطي الاندلسي  
authors that Spain under the Moors produced. He was born at  
Granada towards the end of the month of Shawwâl, A.H. 654=A.D.  
1256, and received his early education there. In A.H. 679=A.D.

1280 he left Spain, and after some travels in the Hijâz and Syria settled permanently at Cairo, where he completed his education, and attached himself for a long time to the celebrated grammarian, Bahâ'addîn Muhammâd bin Ibrâhîm Ibn an-Nâhhâs al-Halâbî (*d. A.H. 698=A.D. 1298*). He studied under no less than 450 teachers, and established his reputation as a distinguished scholar. He was considered the greatest authority of his time in grammar, Hadîs and Tafsîr. He served as a professor in several Madrasahs, wrote a large number of books, and died on the 28th Safar, A.H. 745=A.D. 1345. For further particulars of his life and works, see Brock., vol. ii, p. 109; Ad-Durâr al-Kâminah, voi. ii, foll. 275<sup>b</sup>-278<sup>b</sup>; Husn al-Muhâdarah, fol. 135<sup>a</sup>; Buğyat al-Wu'ât, fol. 92<sup>a</sup>; Tabaqât by Ibn Qâdî Shuhbah, fol. 148<sup>a</sup>; Tâj at-Tabaqât, vol. viii, fol. 135<sup>a</sup>; and Dustûr al-Îlâm, fol. 35<sup>a</sup>. See also Tabaqât al-Mufassirîn by Ad-Dâ'ûdî, foll. 111<sup>b</sup>-113<sup>a</sup>, where the date of his death is incorrectly given as Thursday, the 30th Du'l-Hijjah, A.H. 734=A.D. 1334.

Beginning :—

بِحَمْدِكَ يَا اللَّهُ يَسْتَفْتِحُ الْمَلَأُ  
وَبِالشُّكْرِ لِلْاَحْسَانِ اسْتَمْنَحُ الْاَلَى  
وَلِلصَّلَواتِ الطَّيِّبَاتِ الَّتِي زَكَتْ  
اَلَى عَلَى الدَّاعِي إِلَى اللَّهِ مُرْسَلاً

The work, as its title clearly indicates, deals with the seven principal readings of the Qurân, and consists of 1044 verses, including a preface of 19 verses. Ibn Hajar al-'Asqalânî, in Ad-Durâr al-Kâminah (*loc. cit.*), remarks that the '*Iqd al-La'dî* of Abû Hayyân al-Garnâti is far better in treatment and more useful than the *Hîr al-Amâni* of Ash-Shâtiûbî.

The MS., dated the Sâlihiyyah Madrasah, the 17th Jumâdâ II, A.H. 716=A.D. 1316, was transcribed from the author's original draft by his pupil, Shihâbaddin Ahmad bin Wajihaddîn 'Abdalkarîm bin 'Abdarrahmân al-Abyârî, and was collated with the original with the help of the author himself in several sittings, the last of which was held on Thursday, the 27th Jumâdâ II, A.H. 716=A.D. 1316, as stated in the following note, in the author's own hand, on the title-page :—

قَرَأَ عَلَىٰ هَذَا الْقَصِيدَةِ مِنْ اَنْشَادِي وَ كَتَبَهُ مِنْ خَطِي وَ قَابِلَهُ مَعِي  
بَا صَلِي الْفَقِيهِ الْفَاضِلِ الْعَالَمِ السُّرِيِ الْمُحَصَّلِ النَّبِيلِ شَهَابِ الدِّينِ اَحْمَدِ  
بْنِ الشَّيْخِ الْاَمِينِ الثَّقَةِ وَجِيَهِ الدِّينِ عَبْدِ الْكَرِيمِ بْنِ عَبْدِ الرَّحْمَنِ الْبَيَارِيِ  
نَفْعَهُ اللَّهُ وَ نَفْعُهُ وَ اجْزَتْ لَهُ اَنْ يَرْوِيَهُ عَنِي وَ اَنْ يَرْوِيَ عَنِي جَمِيعَ

ما يجوز لي روایته و جميع ما صنفته في علم التفسير والنحو واللغة والقراءات و الفقه و الحديث و الادب و التاريخ و جميع ما انشأته من نظم و نثر و كانت قراءته على لهذا القصيد في مجالس آخرها يوم الخميس السابع والعشرين من شهر جمادى الآخرة سنة ست عشرة و سبع مائة كتبه ابو حیان محمد بن یوسف بن علی بن یوسف بن حیان \*

Written in fair Naskh, with occasional vowel points. Fol. 44 is blank; but there is no break in the text.

No. 1240.

foli: 45 ; lines 15 ; size  $7 \times 5$  ;  $5 \times 3\frac{1}{2}$ .

نکت الامالی على عقد الالای

**NUKAT AL-AMĀLĪ 'ALĀ IQD  
AL-LA'ĀLĪ.**

A commentary by Abū Ḥayyān al-Andalusī on his own metrical work, entitled عقد الالای فی القراءات السبع العوالی (No. 1239 above.)

Beginning :—

قال الشیخ الامام العالم العلامہ فرید دھرہ وحید عصرہ اثیر الدین ابو حیان محمد بن یوسف بن علی بن حیان الاندلسی هذہ نکت کتبتها علی جہة الشرح المختص لقصیدتی فی القراءات و سمیتها نکت الامالی علی عقد الالای و اللہ ینفع بذلك النج \*

The passages quoted from the text are distinguished by the word قوله.

No other copy of the work is known.

The copy was transcribed, like that of the text noticed above, by the author's pupil, Shihābaddin Ahmad bin Wajīhaddin 'Abdal-Karīm bin 'Abdarrahmān al-Abyārī at the Ṣalīhiyyah Madrasah on the 8th Jumādā II, A.H. 716=A.D. 1316.

Written in fair Naskh, with occasional vowel points.

The title-page contains a note by the celebrated traditionist, Ibrāhīm bin 'Alī bin Aḥmad al-Qalqashandī al-Maqdisī (d. A.H. 922=

A.D. 1516), who states that a portion of the MS., including text and commentary, was read in his presence, on the 9th Jumâdâ II, A.H. 912=A.D. 1506, by Shaikh Zainaddin 'Abdalqâdir bin Hasan bin Husain al-Fayyûmî, and that among the hearers were Az-Zain 'Abdalbâsiت al-Hasîrî, Ash-Shams Muhammad al-Fâkhrî and Az-Zain 'Abdarrahmân al-'Âsimî, to each of whom he granted a general permission to transmit his narration to others. The note runs thus :—

قرأ على الشیخ زین الدین عبد القادر بن حسین بن حسین الغیومی  
قطعة من اول القصید و قطعة من اول النکت علیها کلاهما للشیخ العلامہ  
وحید عصرة ابی حیان الازدیسی تغمدۃ اللہ برحمته و سمع ..... المشائخ  
الزین عبد الباسط الحصیری و الشتمس محمد الفخری و الزین عبد الرحمن \*  
العاصمی و اجزت لكل مذہم ان یویجھما عنی و سائر مرویاتی و الخبراتی  
بروایتی لكتب الشیخ ابی حیان عن جماعة مذہم والدبی وجدبی و شیخ  
الاسلام و الحفاظ ابی حجر ..... فی تاسع شهور جمادی الآخرة سنة اثنتی  
عشرون تسع مائة و کتب ابراهیم بن علی القرشی المقدسی الاشیری الشافعی  
القلقشنندی حامدا مصلیا مسلما \*

No. 1241.

foll 89; lines 27; size  $11\frac{1}{2} \times 7\frac{3}{4}$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

## المضبوط فی القراءات السبع

## \* AL-MADBÛT FI'L-QIRÂ'AT AS-SAB'.

A work on the seven readings of the Qurâن.

The author, whose name is not found in the MS., is 'Uşmân bin Muhammad bin Muhammad al-Ğaznawî. عثمان بن محمد الغزنوي. He refers, on fol. 35<sup>a</sup>, to two other works of his, viz., (i) *Maqâlid ar-Rumâz*, and (ii) *Mafâtiح al-Kunâz* (see Leyden, No. 1638). He lived in the 8th century of the Hijrah. See Brock., vol. ii, p. 201.

Beginning :—

الحمد لله الذي كشف عنا الغطاء بتنزيل كتابه و صرف عنا العناء  
بترتيل خطابه ..... فلما رأيت اکثر اهل الزمان معرضين عن فرض

تعلم القرآن الكويم و تعليمه و تجويده و ترتيله المأمور به بقوله سبحانه  
و تعالى و دل القرآن ترتيله الخ \*

The work is divided into two parts. The first part is subdivided into six chapters as follows:—

I. The merit attached to the reading of the Qurân, and the regard due to the men who have handed it down, fol. 2<sup>a</sup>.

II. The rules to be observed in its reading, teaching and transcribing, fol. 5<sup>a</sup>.

III. The orthography of the copies of the Qurân, especially of those written by the *Sahâbah* (Companions of the Prophet), fol. 16<sup>b</sup>.

IV. Principles of the *Qirâ'at*, which are unanimously approved by all, fol. 29<sup>b</sup>.

V. Principles of the *Qird'at*, on which opinions differ, fol. 30<sup>b</sup>.

VI. An explanation of the abbreviations and symbols used in the second part of the present work, fol. 39<sup>b</sup>.

The first part ends, on fol. 40<sup>b</sup>, with the following colophon:—

تم القسم الاول من المضبوط بحمد الله و حسن توفيقه و الحمد لله رب العالمين و ذلك بتاريخ شهر جمادى الاولى نهار الاربعاء لعده السابع عشر سنة الف و مائة و ثلاثة عشر من الهجرة النبوية ..... و ذلك بخط فقر العبيد و احوجهم الى المبدى المعید سعید بن احمد الغزى الشافعى مذهبها الرئيمى بلدا و ذاك بمدينة زيد المحممية \*

The second part, which is arranged according to the Sûrahs of the Qurân, deals with the various readings of the seven canonical Qurân-readers.

For other copies, see Leyden, No. 1637; and Râmpûr, p. 54.

Written in cursive Arabian Naskh.

Dated A.H. 1113=A.D. 1702.

SCRIBE: سعید بن احمد الغزى الرئيمى الشافعى .

Five fly-leaves at the beginning contain miscellaneous notes and extracts from other books.

## No. 1242.

foll. 141; lines 17; size  $7\frac{1}{2} \times 5\frac{1}{4}$ ;  $5\frac{1}{4} \times 3\frac{1}{4}$ .

## مُصْطَلِحُ الْإِشَارَاتِ

## MUSTALIH AL-ISHĀRĀT.

A rare copy of a work treating of six additional but reliable readings of the Qurān, other than the prevalent seven readings.

The full title of the work, as given in the preface, is as follows:—

\* مُصْطَلِحُ الْإِشَارَاتِ فِي الْقُرآنِ الزَّائِدِ الْمُرْوِيَّةِ عَنِ الْمُقَاتَاتِ \*

Author: Abu'l-Baqā' 'Alī bin 'Uṣmān bin Muḥammad bin Aḥmad, better known as Ibn al-Qāsiḥ al-Uḍrī al-Baġdādī عَلَيْ بْنِ عُثْمَانَ بْنِ مُحَمَّدٍ الْمُعْرُوفُ بِابْنِ الْقَاسِحِ الْعَدْرَى الْبَغْدَادِيِّ (*d. A.H. 801=A.D. 1399*) ; for some account of whom see No. 1233 above.

Beginning:—

قال مؤلفه الفقيه ابو البقاء علي بن عثمان بن محمد بن احمد ابن القاسح العدري رحمة الله - الحمد لله الذي جعل القرآن لاهله شرفا و نورا و ضاعف لهم ببركة تلاوته اجروا احتمدة على ما اولى من النعم .....  
..... اما بعد فاني لما فرغت من القراءة بما تضمنه كتاب العنوان و كتاب الكافي و كتاب التيسير و قصيدة الشاطبي تشوقت للقراءة بغيرها الخ \*

The six additional readings mentioned in the work are as follows:—

1. The reading of Abū Ja'far Yazid bin al-Qa'qā' al-Madanī (*d. A.H. 129=A.D. 747*; see *Mir'āt al-Janān*, fol. 68<sup>a</sup>).
2. The reading of Ibn Muhaīsin al-Makkī (*d. A.H. 123=A.D. 741*; see *Tabaqāt al-Qurrā'* by Ad-Dahabī, fol. 18<sup>a</sup>).
3. The reading of Ḥasan bin Abi'l-Ḥasan al-Baṣrī (*d. A.H. 110=A.D. 729*; see *Al-Kāshif*, fol. 26<sup>b</sup>).
4. The reading of Ya'qūb bin Ishāq al-Hadramī (*d. A.H. 205=A.D. 821*; see *ibid.*, fol. 151<sup>a</sup>).
5. The reading of Sulaimān al-A'mash (*d. A.H. 148=A.D. 765*; see *Tabaqāt al-Huffāz*, vol. i, p. 138).
6. The reading of Khalaf bin Hishām al-Bazzār (*d. A.H. 229=A.D. 844*; see *Al-Kāshif*, fol. 36<sup>a</sup>).

In the preface, the author enumerates the following sources, from which he derived material for the present work:—

I. *Al-Mustanir*, by Abū Tāhir Aḥmad bin ‘Alī al-Bağdādī (No. 1236 above).

II. *Irshād al-Mubtadī*, by Abu'l-‘Izz al-Qalānisi (d. A.H. 521=A.D. 1127).

III. *Al-Mubhij*, by Sibṭ al-Khayyāṭ (d. A.H. 541=A.D. 1146).

IV. *At-Tadkirah*, by Tāhir Ibn Ḡalbūn (d. A.H. 389=A.D. 998).

V. *Mufridat al-Qurrā'*, by Ḥasan bin ‘Alī al-Ahwāzī (d. A.H. 446=A.D. 1054).

#### Contents:—

باب اتصال قراءتي بهؤلاء الأئمة الستة و اتصال قراءتهم بالنبي صلی اللہ علیہ وسلم \*

Fol. 2<sup>b</sup>. باب الادغام الكبير

Fol. 8<sup>b</sup>. باب الادغام الصغير

Fol. 9<sup>b</sup>. باب النون الساكنة و التنوين

Fol. 10<sup>a</sup>. باب المد و القصر

Fol. 11<sup>a</sup>. باب الهمرتين من كلمة

Fol. 11<sup>b</sup>. باب الهمرتين من كلمتين

Fol. 12<sup>a</sup>. باب الهمز المفرد

Fol. 13<sup>b</sup>. باب مذهب الأعمش في الوقف على الهمز

Fol. 14<sup>b</sup>. باب الفتح و الامالة

Fol. 17<sup>b</sup>. باب السكت

Fol. 18<sup>b</sup>. باب الوقف على اواخر الكلم

Fol. 18<sup>b</sup>. باب الاستعاذه و البسملة

The rest of the work is arranged according to the Sūrabs of the Qurān.

For other copies, see Kûprîlîzâdah, No. 30; and Waliaddin, No. 38.

Written in bold Arabian Naskh. Foll. 1-14 are supplied in a later hand.

Dated, the 18th Rabī' I, A.H. 787=A.D. 1385.

A note at the end says that the MS. was collated with the author's original draft. Another note, in the margin of fol. 21<sup>a</sup>, tells us that the MS. was read in the presence of the author.

## No. 1243.

foll. 293; lines 19; size  $8 \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

كتاب النشر في القراءات العشر

**KITÂB AN-NASHR FI'L-QIRÂ'ÂT  
AL-'ASHR.**

A comprehensive work treating of the various readings of the ten Qurâن-readers, in three separate volumes.

Author: Shamsaddin Abu'l-Khair Muhammad bin Muhammad bin al-Jazarî (d. A.H. 833=A.D. 1429; see Lil. Cat., vol. xv, No. 1015, ii).

Vol. I.

Beginning:—

قال الشيخ الامام الحافظ المحقق المجدود العلامة .....  
 الحمد لله الذي انزل القرآن كلامه و يسره و سهل نشرة لمن رامه و قدره  
 وفق للقيام به من اختارة وبصرة ..... وبعد فان الانسان لا يشرف  
 الا بما يعترف ولا يفضل الا بما يعقل الخ \*

The work, according to Brock., vol. ii, p. 201, was composed at Medina, in A.H. 825 = A.D. 1420.

For the contents of the work, see Berlin, No. 657. For other copies, see Cairo, vol. i, p. 117; Escr., No. 129; Nûr 'Uşmânîyah, No. 97; Ayâ Şûfiyah, No. 62; Waliaddin, No. 40; Yeni, No. 7; Hamîdiyah, No. 25; Âşâfiyah, p. 304; and Râmpûr, p. 55.

The author himself wrote an abridgment of the present work, entitled التقيب مختصر النشر (see Berlin, No. 658). Abridgments were also written by Qâdi Abu'l-Fadl Muhammad bin Muhammad Ibn ash-Shihnah (d. A.H. 890=A.D. 1485) and Muṣṭafâ bin 'Abdarrahmân al-Izmîrî (d. A.H. 1155=A.D. 1742). Cf. Hâj. Khal., vol. vi, p. 343.

The last two folios contain miscellaneous notes and extracts from other books.

Written in cursive Naskh. Lacunae are found on foll. 79<sup>b</sup>, 111<sup>b</sup>, 165<sup>b</sup> and 246<sup>a</sup>.

Not dated; probably 18th century.

## No. 1244.

foll. 180; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning :—

باب الادغام الصغير و هو عبارة عما اذا كان الحرف الاول منه ساكنا

كما قدمتنا في اول باب الادغام الكبير الخ \*

The last three folios contain several short anonymous poems.

Written in cursive Naskh. Lacunae are found on foll. 79<sup>b</sup>, 170<sup>a</sup>, and 171<sup>b</sup>.

Not dated; probably 18th century.

## No. 1245.

foll. 198; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work.

Beginning :—

باب بيان افراد القراءات و جمعها - لم يتعرض احد من ائمة القراءة ذي

توكيلفهم لهذا الباب وقد اشار اليه ابو القاسم الصفراوي في اعلانه الخ \*

Written in cursive Naskh. Lacunae are found on foll. 10<sup>a</sup>, 149<sup>a</sup>, and 188<sup>b</sup>.

Not dated; probably 18th century.

## No. 1246.

foll. 52 ; lines 11 ; size  $8 \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

طبية النشر في القراءات العشر

**TAYYIBAT AN-NASHR FI'L-QIRÂ'AT AL-'ASHR.**

A versified work on the various readings of the ten Qurân-readers.

By the same Al-Jazârî.

Beginning :—

فَالْمُحَمَّدُ هُوَ ابْنُ الْجَازِرِيِّ يَا ذَا الْجَلَالِ ارْسَمْهُ وَاسْتَرْوَاهُ  
الْحَمْدُ لِلَّهِ عَلَى مَا يَسِّرَهُ مِنْ نَسْرٍ مَقْوُلٍ حُرُوفُ الْعَشْرِ

The work, which consists of one thousand verses, was completed at Rûm in the month of Shâ'bân, A.H. 799=A.D. 1396.

For other copies see Berlin, No. 659; Br. Mus., No. 88, iii; Paris, No. 4532, vi; Alger, No. 376, vi; Cairo, vol. i, p. 101; Waliaddin, No. 32; and Âsafiyah, p. 300. See also Brock., vol. ii, p. 202; and Hâj. Khal., vol. iv, p. 172.

The work was lithographed at Cairo in A.H. 1282, and was printed there in A.H. 1296.

Abû Bakr Ahmâd, the author's son, wrote a commentary on the present work; for copies of which, see Nûr 'Ushmâniyah, No. 76, and Râmpûr, p. 51.

Foll. 1<sup>a</sup>-2<sup>b</sup> contain a short extract from the beginning of the commentary on the present work by Abu'l-Qâsim Muhammâd bin Muhammâd al-'Aqilî an-Nuwairî (d. A.H. 837=A.D. 1433); for a copy of which, see Berlin, No. 660. Explanatory notes, extracted from the commentary of Al-'Aqilî, are found in the margins of foll. 1<sup>a</sup>-19<sup>b</sup>. Leaflets, containing notes taken from the same commentary, are inserted after foll. 7, 27, and 37.

A fly-leaf, inserted after fol. 48, contains a diagram, showing how the original ten readings of the Qurân got multiplied into many readings, and naming all the successive followers of each of the original Qurân-readers, who are considered authorities.

Written in elegant Naskh, with all the vowel points.

The headings are in red.

Dated A.H. 1202=A.D. 1787.

Scribe: محمد بن على البركوي.

No. 1247.

foll. 139 ; lines 27 ; size  $10\frac{1}{2} \times 7$  ;  $7\frac{1}{2} \times 4$ .

## شرح طيبة النشر

SHARH TAYYIBAT AN-NASHR.

A unique copy of a commentary on the preceding work, by Jamāl-<sup>\*</sup>addin Muḥammad bin al-Ḥasan bin Muḥammad bin Aḥmad as-Samannūdī al-Khalwatī ash-Shāfi’ī, commonly called Al-Munayyir جمال الدين محمد بن الحسن بن محمد بن احمد السندي الخلوي الشافعى الشهير بالمنير. He was born at Samannūd, in A.H. 1099=A.D. 1688. After completing his education under Abu’s-Safā’ ‘Alī ash-Shanwānī, the author of *Al-Fawā’id as-Saniyah* (see Cairo, vol. ii, p. 213), and several other scholars, he came to Egypt, where he became a disciple of Muṣṭafā bin Kamāladdīn al-Bakrī (d. A.H. 1162=A.D. 1749; see *Silk ad-Durar*, vol. iv, p. 190) in the Khalwatiyah order; held for some time the post of a professor in the Jāmi‘ al-Azhar; and died on Monday, the 11th Rajab, A.H. 1199=A.D. 1785. Among his compositions the most popular is *Tuhfat as-Salikin*, an exposition of Ṣūfi doctrines, which has been twice printed in Cairo, viz., in A.H. 1287 and 1305. For other particulars of his life and works see *Tāj at-Tabaqāt* vol. xii, part ii, fol. 359<sup>a</sup>, and Brock., vol. ii, p. 353.

In the following extract from the beginning of the MS., the author's name and the title of the work are both mentioned, and it is stated that he wrote the present work at the request of some of his friends:—

الحمد لله الذي جمع في القرآن العظيم كنوز معاني دقائق حقيقة العلوم  
واعطى من اصطفاه من خلقه مفاتيحها فاستخرج من زوايا خبایاها .....  
..... و بعد فيقول حمال اثقال الذنوب و اسیر و صمات العبر و كثير هموم  
لغوب الكروب فقير ربه المصور الحقير محمد بن الحسن المذير الشافعى الشعري  
الخلوي السنانوى [sic السمنودى] جمله الله باشراق السر الشهودى سالنى  
بعض الاخوان والاحباب من العلماء النبلاء الانجذاب ان اضع شرحًا لطيفا  
على الكتاب المسمى بطيبة النشر في القراءات العشر لحافظ عصرة و وحيد  
دھورة محمد بن محمد بن محمد الجزرى ..... فاجبته بعد ذلك

ذلك سائل من مائة المماليك عند الشروع في سلوك تلك المسالك ان ينجزيني مما فيها من الممالك و ان يسهل و ييسرني ما هنالك طالبا ان يكون خالصا لوجهه الكريم و سببا للغور بجنات النعيم و سميتها سطعات لمعات انوار ضياء الفجر في شرح كتاب طيبةنشرالبع \*

No other copy of the work is known.

Written in fair Naskh.

Dated the 3rd Jumâdâ I, A.H. 1288=A.D. 1871.

حافظ عبد الله الزركلي، الچرياني ابن سعيد.

### N.C. 1248.

foll. 31; lines 15-25; size  $8\frac{1}{4} \times 6$ ;  $6 \times 3\frac{3}{4}$ .

(A MS. containing two works, bound together.)

foll. 1<sup>a</sup>-10<sup>b</sup>.

I.

### الدُّرَةُ الْمُضِيَّةُ

### AD-DURRAT AL-MUDÎYAH.

A metrical tract containing 241 verses, in the same metre and with the same rhymes as the *Hirz al-Amâni* of Ash-Shâtiû (No. 1221 above).

Author: Shamsaddîn Abu'l-Khair Muhammâd bin Muhammâd bin al-Jazârî (شمس الدين ابو الخير محمد بن الجزار d. A.H. 833=A.D. 1429; see Lib. Cat., vol. xv, No. 1015, ii).

Beginning:—

قل الحمد لله الذي وحده علا  
و مجده و اسئل عنده و توسل

The work, which is described by the author as a supplement to the *Hirz al-Amâni* of Ash-Shâtiû, treats of the various readings of the following three Qurân-readers:—

1. Abû Ja'far Yazid bin al-Qa'qa' al-Madani (d. A.H. 129=A.D. 747).
2. Ya'qûb bin Ishâq al-Hadrâmi al-Bâṣrî (d. A.H. 205=A.D. 821).
3. Khalaf bin Hishâm al-Bazzâr al-Kûfî (d. A.H. 229=A.D. 844).

The work was completed at Mecca in A.H. 823=A.D. 1420. The date of composition is obtained from the following chronogram :—

و تم نظام الدرة الحسب بعدها  
و عام اضا حججي فاحسن تقو لا

The last six verses describe the horrors of an attack by a gang of Arab robbers on the author's caravan on his journey from Mecca to Medina.

For other copies see Berlin, No. 662; Gotha, No. 558; München, No. 893; Wien, No. 1632; Alger, No. 376; Cairo, vol. i, p. 108; and Kúprilizâdah, No. 17.

The work has been printed in Cairo, A.H. 1296.

Written in Arabian Naskh, with the headings in light green.

Dated Thursday, the 15th Ramadân, A.H. 1093=A.D. 1682.

Scribe: محمد بن احمد الدقيق.

fol. 12<sup>b</sup>-31<sup>b</sup>.

II.

### ايضاح الدرة المضية

## İDÂH AD-DURRAT AL-MUDÎYAH.

A commentary on the preceding work, by a certain disciple of the author of the text. Cf. Hâj. Khal., vol. iii, p. 210.

Beginning :—

الحمد لله الذي تولى حفظ كتابه المكفون .....  
و قد استخترت الله تعالى و اردت ايضاح مفظومته الدرة المضية في قرأت  
الثلاثة المرضية و قد قرأتها عليه في مجالس آخرها بعد عصري يوم السبت  
الثالث والعشرون من جمادى الآخرة سنة ثمان و عشرين و ثمان مائة  
بمسجد الاشاعر داخل مدينة زبيد الغم \*

The commentator, who does not reveal his name, tells us in the above-quoted extract that he had read the text with its author at Zabid in several sittings, the last of which was held on the 28th Jumâdâ II, A.H. 828=A.D. 1425.

Written in the same hand and by the same scribe as the above. Fol. 11 is blank.

Dated Wednesday, the 11th Du'l-Qa'dah, A.H. 1093=A.D. 1682.

Fol. 12<sup>a</sup> contains the seals and signatures of several former owners of the MS.

No. 1249.

foll. 31; lines 21; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{3}{4}$ .

### The Same.

Another copy of the same commentary, beginning as the above.

Foll. 1<sup>b</sup>-2<sup>a</sup> contain short biographical notices of the three Qurân-readers, whose readings are dealt with in the text.

Written in fair Naskh, within double red-ruled borders.

Dated Wednesday, the 22nd Ramadân, A.H. 1046 = A.D. 1637.

Scribe: محمد أبو نعمة.

A fly-leaf, at the end, contains a diagram of the mouth and tongue, indicating how the different letters of the alphabet should be pronounced, reproduced from As-Sakkâki's *Kitâbal-Mîstâh*.

No. 1250.

foll. 156 : lines 19-21 : size  $8\frac{1}{2} \times 6$  :  $5\frac{3}{4} \times 3\frac{1}{4}$ .

ايصال الرموز و مفتاح الكنوز

# ÍDÂH AR-RUMÙZ WA MIFTÂH AL-KU-NÙZ.

A commentary on the author's own metrical work, entitled *Majma' as-Surûr Wa Maṭla' ash-Shams wa'l-Budûr*, treating of the various readings of the fourteen Qurân-readers.

**Author:** Shamsaddin Abû 'Abdallâh Muhammâd bin Khalil bin Abî Bakr bin Muhammâd al-Halabî al-Maqdisî ash-Shâfi'i, better known as Ibn al-Qubâqibî شمس الدين ابو عبد الله محمد بن خليل بن ابي بكر الحلبى المقسى الشافعى الشهير بابن القباقبى . He was born at Aleppo, in A.H. 777=A.D. 1376. He studied under 'Abdarrahâhim bin al-Husain al-'Irâqî (d. A.H. 806=A.D. 1404), and became known as a great jurist and a skilled Qurân-reader. He settled permanently at Jerusalem, where he died on Friday, the 20th Rajab, A.H. 849=A.D. 1445. See Al-Qabas al-Hâwi, vol. ii, fol. 59<sup>a</sup>; Al-Urs al-Jâlîl, vol. ii, p. 519; Dustûr al-I'lâm, fol. 112<sup>b</sup>; and Brock., vol. ii, p. 113.

### **Beginning :—**

قال الشيخ الامام العالم شمس الدين محمد بن خليل بن أبي بكر  
بن محمد الحلبى الشافعى الشهير بابن القباقبى المقدسى .....  
.....

الحمد لله و كفى و سلام على عبادة الدين اصطفى اما بعد فاني لما رأيت  
كتابي المسمى بمجمع السرور و مطلع الشمس و البدور بالجامع بين مذاهب  
القراء الاربعة عشر قد شاع ذكره بين الطلاب الخ \*

In the preface, the author enumerates the following works as his authorities :—

1. *Kitâb an-Nâshîr*, by Muhammâd bin Muhammâd al-Jazârî (see No. 1243 above).
2. *Mufradât al-Qurra'*, by Hâsan bin 'Alî bin Ibrâhîm al-Ahwâzî (d. A.H. 446=A.D. 1054; see *Mir'ât al-Janân*, fol. 256<sup>a</sup>).
3. *Al-Mubhij fi'l-Qirâ'ât as-Samân*, by Abû Muhammâd 'Abdallâh bin 'Alî, called Sibît al-Khayyât al-Baghdâdî (d. A.H. 541=A.D. 1146; see *ibid.*, fol. 313<sup>b</sup>).
4. *Al-Mustanîr*, by Abû Tâhir Aḥmad bin 'Alî bin 'Ubaidallâh bin 'Umar bin Siwâr al-Baghdâdî (see No. 1236 above).

For the contents of the work see Berlin, No. 669. For other copies see Cairo, vol. i, p. 105, and Kûprîlîzâdah, No. 27. See also Hâj. Khal., vol. i, p. 506.

Written in rough *Naskh*, with the headings in red.

Dated A.H. 1174=A.D. 1760.

### No. 1251.

foll. 18; lines 21; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

الدر الناظم

### AD-DURR AN-NÂZIM.

A treatise on the reading of 'Âsim (d. A.H. 128=A.D. 745), as handed down by his disciple, Hâfs (d. A.H. 180=A.D. 796).

The full title of the work, as given in the preface, is as follows :—

\* الدر الناظم لرواية حفص عن قراءة عاصم

Author: Abu't-Tawfiq 'Uṣmân bin 'Umar bin Abî Bakr an-Nâshîrî az-Zabidî. ابو التوفيق عنان بن ابي بكر الناشري الزبيدي. He belonged to the illustrious family of An-Nâshîrî, which produced a considerable number of eminent scholars. He died about A.H. 860=A.D. 1456. See Brock., vol. ii, p. 189.

Beginning:—

الحمد لله حق حمدته وصلاته وسلامه على سيدنا محمد وعبداً وعلى  
آله وصحبه من بعده وبعد فانبي لما رأيت اهل بلدنا زبيد حماها الله  
وسائر بلاد الاسلام يسارةون الى الخيرات ويتذاقون في الطاعات وكفت  
قد جمعت لهم روايتي قالون والدوري ..... رأيت ان اعزهم بثالث  
وهو الامام حفص بن سليمان عن الامام عاصم النجف \*

For other copies see Berlin, No. 646; Alger, No. 376; and  
Âsafiyah, p. 298.

At the end is a note, in the same hand as the text, enumerating  
the number of Sûrâhs, verses, and words contained in the Qurân, and  
how many times each letter of the alphabet occurs.

Written in Arabian Naskh, with the headings in red. A short  
lacuna is found on fol. 16<sup>b</sup>.

Not dated; probably 16th century.

### No. 1252.

fol. 19; lines 17; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 4\frac{1}{4}$ .

[روايتي قالون والدوري]

### [RIWÂYATAI QÂLÛN WA'D-DAWRÎ.]

\* A treatise on the readings of Nâfi' bin 'Abdarrahmân al-Madâni (d. A.H. 169=A.D. 786) and Abû 'Amr bin al-'Alâ' al-Basrî (d. A.H. 154=A.D. 771), as handed down by Qâlûn (d. A.H. 226=A.D. 835) and Ad-Dawrî (d. A.H. 246=A.D. 860), respectively.

The title of the work and the author's name are not found in the  
MS. From the preface of *Ad-Durr an-Nâzîm* (No. 1251 above),  
it appears that this work is also by An-Nâshîrî.

Beginning:—

الحمد لله خالق الشياطين المفرد بالعظمة والكثيريات .....  
اما بعد فانه طال ما سئلني بعض الاخوان ان افرد له هذه الروايتين رواية  
قالون عن نافع ورواية الدوري عن ابي عمرو فاجب مسئلة قاصدا بذلك  
وجه الكرييم النجف \*

No other copy of the work is known.

Written in Arabian *Naskh*, with the headings in red. Dated Friday, the 9th *Du'l-Qa'dah*, A.H. 1020=A.D. 1612.

Scribe: عبد الله بن سعيد بن عبد الله المكنى ..... ابو قشير.

No. 1253.

fol. 50; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 4$ .

الهداية الى تحقیق الروایة

## AL-HIDĀYAH ILĀ TAHQIQ AR-RIWĀYAH.

A work on the readings of Nâfi' bin 'Abdarrahmân al-Madâni (*d. A.H. 169=A.D. 786*) and Abû 'Amr bin al-'Alâ' al-Basrî (*d. A.H. 154=A.D. 771*), as handed down by Qâlûn (*d. A.H. 220=A.D. 835*) and Ad-Dawrî (*d. A.H. 246=A.D. 860*), respectively.

Author: 'Afifaddîn 'Uşmân bin 'Amr bin Abî Bakr al-'Adnânî عفیف الدین عثمان بن عمر بن ابی بکر العدنانی.

Beginning:—

الحمد لله حمداً يوا في نعمه و يكافي مزیدة و اشهد ان لا اله الا الله  
وحده ..... وبعد فاني تصفحت قراء اهل الزمان فوجدمهم  
بحمد الله غير خارجين عن اسلوب تحقیق القراءة غالباً غير انهم قد يخرجون  
في مواضع لحظ روایة برواية وهذا معیب عند القراء كالغنة والترقيق  
و التفحیم و المد و الادغام و الاظهار و هذا النوع تسمیه القراء اللحن  
الخفی و قد استخرت الله تعالى و املیت هذه الوریقات في مذهب  
قالون و الدوری النج \*

The title of the work and the author's name are both given on the title-page; but no mention of either is to be found in any bibliographical or biographical work. The title-page reads thus:—

كتاب الهداية الى تحقیق الروایة عن امام التحقیق و الدرایة نافع بن  
عبد الرحمن المدّنی و ابی عمرو بن العلاء البصري روایة عیسیٰ بن میہنا قالون  
عن فاتح و روایة ابی عمرو الدوری عن ابن محمد البیزیدی عن ابی عمرو

قدس الله ارواحهم و نفعنا بهم آمين - تأليف الفقير المقرئ المحقق  
عفيف الدين عثمان بن عمرو بن أبي بكر العدناني نفعنا الله بهم اجمعين \*

The fact that the author frequently refers to the celebrated Shamsaddin Abu'l-Khair Muhammad Ibn al-Jazari (d. A.H. 833 = A.D. 1429) as his Shaikh and teacher gives us ground for believing that he flourished in the middle of the 9th century of the Hijrah.

After the prefatory note, the work begins with a *Fasl*, containing short biographical notices of the afore-said Nâfi' and Abû 'Amr bin al-'Alâ' al-Basrî and their Râwîs (narrators), Qâlûn and Ad-Dawrî.

The work is divided into 14 *Bâb*, some of which are subdivided into several short *Fasl* and *Tanbih*.

Written in rough *Naskh*, with the headings in red. Fol. 2 should come after fol. 10.

Dated A.H 1052 = A.D. 1642.

The last folio contains a note, setting forth how Qârûn (Korah) was punished for his three sins, viz., (i) his avarice; (ii) non-payment of *Zakât* (alms, ordained by the law); and (iii) his slanderous accusation of the Prophet Moses.

#### No. 1254.

foll. 37 ; lines 23 ; size  $7\frac{1}{2} \times 5\frac{1}{4}$  ;  $5\frac{1}{2} \times 4\frac{1}{4}$ .

قطف الازهار السنوية من قرآة الأئمة الثلاثة المرضية

QATF AL-AZHÂR AS-SANIYAH MIN  
QIRÂ'AT AL-A'IMMAT AS-ŞALÂ-  
SAT AL-MARDÎYAH.

A treatise on the various readings of the last three of the ten canonical Qurân-readers.

Author: Zainaddin Abu'l-Fath Ja'far bin Ibrâhim bin Ja'far bin Sulaimân as-Sanhûrî ash-Shâfi'i زين الدين ابو الفتح جعفر بن ابراهيم بن سليمان السنھوري الشافعی. He was born at Sanhûr about A.H. 810 = A.D. 1407. He left his native town for Mahallah, where he learnt the Qurân under Abû 'Abdallâh Muhammad bin 'Umar al-Ğamri al-Mahallî (d. A.H. 849 = A.D. 1445; see Al-Qabas al-Hâwî, vol. ii, fol. 91<sup>a</sup>). He then proceeded to Cairo, where he completed his studies in several branches of Muhammadan literature at the Jâmi' al-Azhar. Throughout his life, he experienced vicissitudes of fortune, periods of

prosperity alternating with periods of poverty. He died in Du'l-Qa'dah, A.H. 894=A.D. 1489. See *Al-Qabas al-Hâwî*, vol. i, fol. 61<sup>a</sup>, and Brock., vol. ii, p. 115.

Beginning :—

الحمد لله ذي الصفات الازلية والصلوة والسلام على سيدنا محمد  
خير البرية ..... و بعد فهذا بخط الراهن السنفية من  
قواعد الأئمة الثلاثة المرغيبة الخ \*

The names of the three Qurân-readers, whose readings are dealt with in the work, are as follows :—

1. Abû Ja'far Yazîd bin al-Qa'qâ' al-Madâni (*d. A.H. 129=A.D. 747*).
2. Ya'qûb bin Ishâq al-Hâdramî (*d. A.H. 205=A.D. 821*).
3. Abû Muhammad Khâlaf bin Hishâm al-Bazzâr al-Kûfî (*d. A.H. 229=A.D. 844*).

We are told, in the preface, that the present work is based on the following four compositions of Al-Jazarî (*d. A.H. 833=A.D. 1429*).

- I. *Takbir at-Taisir* (No. 1220 above).
- II. *Kitâb an-Nashr* (No. 1243 above).
- III. *Taqrib an-Nashr* (see Berlin, No. 658).
- IV. *Ad-Durrat al-Mudîyah* (No. 1248 above).

Defective at the end. The last folio is wanting.

No other copy of the work is known.

Written in fair Arabian *Naskh*, but with numerous short lacunæ. The headings are in red.

Not dated ; probably 16th century.

The title-page bears the signatures of two former owners of the MS., viz., (i) a certain Abu'l-Farâj al-Muzayyin, and (ii) Kamâladdîn, the son of 'Ali al-Muttaqî (*d. A.H. 975=A.D. 1567*).

No. 1255.

fol. 164; lines 21; size 8 x 6; 6½ x 4.

المكرر في ماتواتر من القراءات السبع و تحرر

AL-MUKARRAR FI MÂ TAWÂTAR  
MINA'L-QIRÂ'AT AS-SAB' WA  
TAHARRAR.

A treatise on the various readings of the seven canonical Qurân-readers.

\* By Sirâjuddin Abû Hafs 'Umar bin Qâsim bin Muhammad al-Ansârî al-Muqrî al-Miṣrî, commonly called An-Nashshâr سراج الدين ابو حفص عمر بن قاسم بن محمد الانصاري المقرئ المصري المعروف بالنشر. He wrote several works on the various readings of the Qurân, and died about A.H. 900=A.D. 1495. See Brock., vol. ii, p. 115.

Beginning :—

يقول العبد الفقير المعترف بالتقدير ..... عمر بن قاسم  
بن محمد الانصاري المقرئ المصري النشار الحمد لله حق حمدة و صلوته  
و سلامه على محمد خير خلقه و رضى الله عن اصحابه اجمعين و عن  
لتابعيين و تابعيهم باحسان الى يوم الدين و بعد فقد سألني بعض اصدقائي  
و من هو من اخوانى فى الله و احبابي ان اجمع له كتابا فى القراءات  
السبع المتواترة الخ \*

The author tells us, in the above-quoted extract, that he wrote this work at the request of some of his friends.

For the contents of the work see Berlin, No. 623. For other copies see Râmpûr, p. 55, and Âṣafiyah, p. 304.

Written in fair Indian Naskh.

Not dated; probably 18th century.

## No. 1256.

foll. 217; lines 19; size  $8\frac{1}{4} \times 6$ ;  $6\frac{1}{4} \times 4$ .

الدور الظاهرة في القراءات العشرة المواترة

**AL-BUDŪR AZ-ZĀHIRAH FI'L-QIRĀ'ĀT**

**AL-'ASHARAT AL-MUTAWĀTIRAH.**

A treatise on the ten authentic readings of the Qurān, by the author of the preceding work.

Beginning:—

اللهم صلی علی سیدنا محمد ..... الحمد لله الذي علم الانسان

ما لم يعلم فمن شاء اهان ومن شاء اكرم الخ

The author tells us, in the preface, that he wrote the present work at the request of some of his friends, for whom he had previously written his work entitled المكرر فيما تواتر من القراءات السبع و تحرر (No. 1255 above).

A note at the end, containing the date of the author's death, runs thus:—

توفى شيخنا وقدرتنا الى الله تعالى الشیخ الامام العالم العلامہ  
البحبر البحر الفہماۃ المحقق المدقق الحافظ المجتهد سراج الدین ابی  
حفص عمر الانصاری المقرئ الشافعی مصنف هذا الكتاب وغیرہ من  
کتبہ المشہورۃ فی خامس جمادی الاول سنۃ \* ٩٧

The year of the author's death, inserted after the word سنۃ, is obviously a mistake; it should be 897 or possibly 907.

For other copies see Waliaddin, No. 8, and Rāmpūr, p. 45. See also Hāj. Khal., vol. ii, p. 30, where the author's name is erroneously given as 'Abdallāh instead of 'Umar.

Written in small Naskh.

Dated A.H. 1004=A.D. 1595.

No. 1257.

foll. 50 ; lines 23 ; size  $8\frac{1}{4} \times 6\frac{1}{2}$  ;  $6\frac{1}{4} \times 3\frac{1}{2}$ .

القطر المصري

## AL-QUTR AL-MISRI.

A treatise on the reading of Abû 'Amr bin al-'Alâ' al-Basrî (*d. A.H. 154=A.D. 771*; see *Tabaqât al-Qurrâ'* by Ad-Dahabî, fol. 18<sup>a</sup>), as handed down by Hafs bin 'Umar ad-Dawrî (*d. A.H. 246=A.D. 860*; see *ibid.*, fol. 42<sup>b</sup>) and Abu'sh-Shu'aib Salih bin Ziyâd as-Sûsî (*d. A.H. 261=A.D. 874*; see *ibid.*, fol. 43<sup>a</sup>).

By the same 'Umar bin Qâsim an-Nashshâr al-Misrî.

The full title of the work, as given in the preface, is as follows :—

القطر المصري في قراءة الامام ابي عمرو بن العلاء البصري \*

Beginning :—

يقول راجي عفو زيه المكرم السنتار عمر بن قاسم بن محمد بن علي  
 الانصاري ..... المصري النشار الحمد لله الذي انزل على عبدة  
 الكتاب هدى و ذكرى لوابي الاباب ..... وبعد فقد سألني جماعة  
 من اصدقائي وفقيهي الله و اباهم لما يجحب ويرضى ان اعمل لهم مختصرًا  
 في قراءة ابي عمرو بن العلاء من دوایتی الدوری و السوسي النجع \*

The work is divided into 17 *Bâb*. The 17th *Bâb*, which forms the bulk of the work and is subdivided, according to the number of the Sûrahs of the Qurân, into 114 sections, explains the reading of every Sûrah.

A fragment of the work, containing the first sixteen *Bâb*, is noticed in Berlin, No. 639. See also Brock., vol. ii, p. 116, and Hâj. Khal., vol. iv, p. 562

Written in small Arabian Naskh, with the headings in red.

Dated Monday, the 20th Jumâdâ II, A.H. 1206=A.D. 1792.

No. 1258.

fol. 26; lines 15; size  $9 \times 6\frac{3}{4}$ ;  $6\frac{3}{4} \times 4\frac{1}{2}$ 

## حزب القراءة

## HIZB AL-QIRÂ'AT.

A metrical tract containing 673 verses, composed in the same metre and with the same rhymes as the *Hirz al-Amâni* of Ash-Shâtibi (No. 1221 above).

According to a note on the title-page the author, whose name is not known, belonged to Turkey. The note reads thus:—

هذا كتاب حزب القراءة للأخوان والخلان لبعض فضلاء علماء الروم وهو

مختصر حرز الامانى الموسوم بالشاطبية رضى الله تعالى عن مؤلفها \*

Beginning:—

بدأت بحمد الله في الذكر اولاً

واردفت شكراً ثانياً متفضلاً

The work was dedicated to Sultân Bâyazîd II (A.H. 886-918=A.D. 1481-1512), whose name occurs in the following lines on fol. 2<sup>a</sup> thus:—

و هذا كتابي قد رسمت لحضرته

الامام الهمام العالم العامل العلى

و في الارض ظل الله ايضا خليفة

و سلطان بن سلطان الى جده العلى

[و] ابن محمد بن مراد و اسمه

اولوا الامر اعني بايزيد وذالولا

No other copy of the work is known.

Written in fair *Naskh*, with occasional vowel-points, within red-ruled borders. The headings are in light green.

Dated the 28th *Du'l-Hijjah*, A.H. 1303=A.D. 1886.

Scribe: محمد احمد الغواچه.

No. 1259.

foll. 51; lines 19; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $5\frac{1}{2} \times 3$ .

العقد الفريد و الدر النضيد

**AL-'IQD AL-FARID WA'D-DURR AN-NADID.**

A work on the reading of Nâfi' (*d. A.H. 169=A.D. 786*), as handed down by his pupil, Qâlûn (*d. A.H. 220=A.D. 835*).

The full title of the work, as given in the preface, is as follows:—

العقد الفريد و الدر النضيد في رواية قالون بالتجويد \*

The author's name is not known. The latest authority quoted, fol. 45<sup>a</sup>, is 'Uşmân bin 'Umar bin Abî Bakr an-Nâshirî, who died about A.H. 860=A.D. 1456.

Beginning:—

الحمد لله ذى الانعام و الافضال و الاحسان و الاكمال و الكبriاء و الجلال  
و الجمال و الكمال ..... اما بعد فانه لما كان القرآن اعظم الكتب  
المنزلة تفضل من انزل عليه الخ \*

In the preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to Qâlûn's *Riwâyat* (narration) of the reading of Nâfi' being current in his time. The preface is followed by a *Fastl*, containing short biographical notices of Qâlûn and his teacher, Nâfi'. The fifteen chapters, into which the work is divided, are as follows:—

(i) باب الا سمعادة , fol. 3<sup>b</sup>.(ii) باب البسملة , fol. 4<sup>a</sup>.(iii) باب هاء الكلبة , fol. 7<sup>b</sup>.(iv) باب المد و القصر , fol. 8<sup>a</sup>.(v) باب الهمزتين من كلمة , fol. 10<sup>b</sup>.(vi) باب الهمزتين من كلمتين , fol. 12<sup>b</sup>.(vii) باب الا ظهار و الا دغام , fol. 15<sup>a</sup>.(viii) باب حروف قربت مخارجها , fol. 16<sup>a</sup>.(ix) باب احكام النون الساكن و التنوين , fol. 16<sup>b</sup>.

- (x) باب الفتح و الامالة (x), fol. 18<sup>a</sup>.
- (xi) باب الراأت (xi), fol. 18<sup>b</sup>.
- (xii) باب اللامات (xii), fol. 19<sup>b</sup>.
- (xiii) باب الوقف على اواخر الكلم وما يلتحق به في الحكم (xiii), fol. 20<sup>a</sup>.
- (xiv) باب الوقف على موسوم الخط (xiv), fol. 21<sup>b</sup>.
- (xv) باب فرض العروف (xv), fol. 26<sup>b</sup>.

The last chapter is arranged according to the Sûrâhs of the Qurâن, explaining the reading of every Sûrah. The work ends with a *Khâtimah*, dealing with the importance of the correct pronunciation of the Qurâن.

No other copy of the work is known.

Written in fair Arabian Naskh.

Dated Wednesday, the 13th Jumâdâ I, A.H. 1197=A.D. 1783.  
Scribe : محمد بن مصطفى بن علي بن نوبل ..... الشافعی الاحمدی.

### No. 1260.

foll. 5 ; lines 21 ; size  $7\frac{1}{2} \times 5\frac{1}{4}$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

رسالة في ما خالف القراء الثلاثة السبعة

### RISÂLAH FÎMÂ KHÂLAFA'L-QURRÂ' AS-SALÂSAT AS-SAB'AH.

A pamphlet, enumerating the points in which the three later Qurâن-readers, viz., Abû Ja'far Yazîd bin al-Qâ'qâ' al-Madanî (d. A.H. 129=A.D. 747), Ya'qûb al-Hadramî (d. A.H. 205=A.D. 821), and Khalaf bin Hishâm al-Bazzâr (d. A.H. 229=A.D. 844), disagree with the seven canonical Qurâن-readers.

The MS. contains no clue as to its authorship.

Beginning :—

به ثقني و عليه توكلني وبعد فهمه الحروف التي خالف القراء الثلاثة  
فيها السبعة وهم ابو جعفر و يعقوب و خلف و رواتهم ابن وردان و ابن جماز  
و اويس و روح و اسحق و ادريس و فائدتها الاحاطة بجميع القراءات الخ \*

Written in minute Naskh, with occasional rubrics.

Dated the 18th Rabî' II, A.H. 1043=A.D. 1633.

Scribe : حسین بن على الوقاد.

No. 1261.

foll. 26 ; lines 25 ; size  $8\frac{1}{4} \times 6\frac{1}{4}$ ;  $5\frac{1}{4} \times 3\frac{3}{4}$ .

## انوار الطلعة في مذاهب القراء السبعه

**ANWÂR AT-TAL'AH FÎ MADÂHIB  
AL-QURRÂ' AS-SAB'AH.**

A unique copy of a work, dealing with the various readings of the seven canonical Qurân-readers.

Author: احمد بن محمد ash-Shawbarî  
الشوبيري.

Beginning :—

الحمد لله الذي هدانا لطاعته و خصنا بالقرآن العظيم وتلاوته .....  
و بعد فيقول العبد الفقير الى مولاه الغني به عما سواه احمد بن محمد  
الشوبيري الازهري ..... قد سأله في بعض الاخوان من اهل  
الصفا و العرفان المتموددين على الى تلاوة القرآن ان اجمع كتابا مختصرا  
في بيان مذاهب الائمة السبعة اصحاب القرآن المتتابعة وان اذكر لكل منهم  
مذهبها يشتمل على معظم ماله من الاصول مما يجده الطالب به الوصول  
حال عن الحشو و التطويل غير معترض فيه للدليل و التعليل فاجبته الى  
سؤاله طالبا للمثواب ..... و رتبته على مقدمة وسبعة ابواب و سميت  
انوار الطلعة في مذاهب القراء السبعه الخ \*

The author, who flourished in the earlier part of the 11th century of the Hijrah, was a native of Shawbar (a village in Egypt). He composed the present work, as he states at the end, in the last week of Rajab, A.H. 1009=A.D. 1600. In the following colophon, he is said to be the grandson of Ash-Shinnâwî, probably Muhammad al-Ähmadi ash-Shinnâwî (d. A.H. 933=A.D. 1527):—

تم الكتاب للامام الولي العارف بالله تعالى شيخنا الشیخ احمد  
الشوبيري سبط الشناوي رحمة الله عليهم \*

The author's two sons, Ahmad ash-Shawbarî (d. A.H. 1066=A.D. 1656) and Muhammad ash-Shawbarî (d. A.H. 1069=A.D. 1659), were distinguished scholars. The former, owing to his great mastery over

the Hanafi doctrines, was called *Abū Ḥanīfah as-Ṣāfi* (the younger *Abū Ḥanīfah*) ; while the latter, on account of his exceptional knowledge of the *Shāfi'i* tenets, was surnamed *Ash-Shāfi'i as-Ṣāfi* (the younger *Shāfi'i*). See *Khulāsat al-Āṣar*, vol. i, p. 174.

The work is divided into a *Muqaddimah* and eight *Bāb*, as follows :—

*Muqaddimah*. Fol. 2<sup>a</sup>.

المقدمة فھی في بيان التجوید و احکامه و مَا ينعلق به من معرفة  
الذون الساکنة و التنوین و الوقف و الابتداء و المد و اقسامه وغير ذلك مما  
يحتاج اليه القارئ مما اتفق عليه الائمة رضي الله عنهم اجمعین \*

*Bāb* I. Fol. 5<sup>a</sup>. الباب الاول في مذهب سیدنا نافع بن عبد الله.

\* بن نعیم

*Bāb* II. Fol. 9<sup>b</sup>. الباب الثاني في مذهب سیدنا عبد الله بن كثير.

\* المکی

*Bāb* III. Fol. 10<sup>b</sup>. الباب الثالث في مذهب سیدنا ابی عمرو

\* البصري

*Bāb* IV. Fol. 14<sup>b</sup>. الباب الرابع في مذهب سیدنا عبد الله بن عاصم الدمشقي \*

*Bāb* V. Fol. 16<sup>a</sup>. الباب الخامس في مذهب سیدنا عاصم بن ابی

\* النجود الكوفي

*Bāb* VI. Fol. 16<sup>b</sup>. الباب السادس في مذهب سیدنا حمزة الكوفي.

*Bāb* VII. Fol. 21<sup>a</sup>. الباب السابع في مذهب سیدنا علي الكسائي \*

\* الكوفي

*Bāb* VIII. Fol. 22<sup>a</sup>. الباب الثامن في يأۃ الاصفاف

No other copy of the work is known.

Written in minute Arabian *Naskh*, with the headings in red. A short lacuna is found on fol. 18<sup>a</sup>.

Not dated; probably 18th century.

## No. 1262.

foll. 8 ; lines 11 ; size  $9 \times 5\frac{1}{4}$  ;  $8 \times 3\frac{1}{2}$ .

[رسالة في القراءة]

## [RISÂLAH FI'L-QIRÂ'AT.]

A tract on the various readings of the Qurâن.

Author: Ismâ'il bin Sayyid Aḥmad Ja'far aṣ-Ṣâni  
اسمعيل بن سيد احمد جعفر الثاني

Beginning :—

الحمد لله الذي انزل القرآن بالقراءات الصحيحة المروية عنه بلا ارتياح وشرف حامليها بالكرامات الجليلة على غيرهم من الطالب.....  
 أما بعد فيقول أحقر مخلوقات حضرة الباري اسماعيل الغريب بن سيد احمد جعفر الثاني ..... اني لما رأيت تشوق بعض الفضلاء المتدينين  
 الى معرفة الجموع الثلاثة بالتوضيح والتبيين الغفت فيها هذه الرسالة الخ \*

The author, who probably belonged to India and flourished in the middle of the 11th century of the Hijrah, tells us, at the end, that the tract is based on the following two works of his teacher, Shaikh 'Abdallaṭîf bin Shaikh Jamâl an-Nahrawâlî, viz., (i) *Al-Jâmi'* *al-'Ilmî* and (ii) *An-Nûr al-Azhar*. He further tells us that he thought of writing another more detailed work on the same subject.

The tract was completed, as stated by the author at the end, on Tuesday, the 2nd Shawwâl, A.H. 1045=A.D. 1636.

Written in cursive Naskh, within coloured ruled borders.

Dated Thursday, the 5th Shawwâl, A.H. 1114=A.D. 1703.

## No. 1263.

foll. 106; lines 27; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

الجواهر المكملة

**AL-JAWĀHIR AL-MUKALLALAH.**

A work, treating of the various readings of the ten canonical Qurān-readers, being an abridgment of the author's other work, entitled *Bahr al-Ma'āni Wa Kanz as-Sab' al-Maṣāni*.

The full title of the work, as given in the preface, is as follows:—

الجواهر المكملة لمن زام الطرق المكملة \*

Author: Muḥammad bin Aḥmad al-'Awfi. He flourished in the middle of the 11th century of the Hijrah. See Brock., vol. ii, p. 326.

Beginning:—

الحمد لله الذي هدانا للخلافة كتابه المهيمن على كل كتاب انزل .....  
وبعد فيقول اضعف عباد الله واحوجهم الى رحمته المفرلة محمد بن احمد  
العوفي ..... هذا كتاب في القراءات العشرة اختصرته من كتابي المسمى  
ببحر المعاني وكتنز السبع المثاني لمن علمه وتعلمه الخ \*

The work was composed, as stated by Brock. (*loc. cit.*), in A.H. 1049=A.D. 1639.

For the contents of the work see Berlin, No. 666. For other copies see Waliaddin, No. 15; Cairo, vol. i, p. 95; and Rāmpūr, p. 47.

Written in clear Arabian Naskh, within red-ruled borders.

Not dated; probably 18th century.

No. 1264.

fol. 11; lines 25; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

[رسالة في التكبير]

## [RISÁLAH FI'T-TAKBÍR.]

A tract on the *Takbír* (the expression, *Alláhu akbar*), which a Qurân-reader must recite either at the beginning or at the end of each Sûrah of the Qurân, based on the *Tayyibat an-Nashr* of Al-Jazârî (No. 1246 above).

Author: Zainaddîn Abu'l-'Azâ'im Sultân bin Ahmâd bin Salâmah bin Ismâ'il al-Mazzâhî al-Azharî ash-Shâfi'i. زين الدين ابو العرائم سلطان بن احمد بن سالمة بن اسماعيل المزاهي الازهري الشافعى . He was born at Mazzâhî (a village in Egypt) in A.H. 985=A.D. 1577. He studied under no less than thirty Shaikhs. He was well-versed in the various readings of the Qurân and in the Shâfi'i law. In A.H. 1008=A.D. 1600 he was formally permitted by his Shaikhs to write answers to legal and religious questions put to him. Subsequently, he was appointed a professor at the Jâmi' al-Azhar in Cairo, where pupils thronged to him from far and near to take lessons in the Qirâ'at and the Shâfi'i law. He wrote several instructive works, and died on Wednesday, the 17th Jumâdâ II, A.H. 1075=A.D. 1664. See *Khulâsat al-Asâr*, vol. ii, p. 210, and 'Iqd al-Jawâhir, fol. 199<sup>a</sup>.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و صلى الله على سيدنا  
محمد خاتم النبيين ..... و بعد فقد كنت كتبت رسالة  
لطيفة تشمل على جميع الوجه التي بين السور للقراء السبع من طريق  
الشاطبية و الثلاثة ابى جعفر و خلف و يعقوب من طريق الدرة لابن  
الجزري من سورة و الضحى الى آخر القرآن مع بيان التكبير و الان قد  
طلب مني بعض اصحابنا ان افعل كذلك من طريق الطيبة لابن الججزي  
ايضا ليكون تذكارا له و لغيره نفع الله به فاجبته الى ذلك النجع \*

The tract was completed, as stated by the author at the end, on the 8th Safar, A.H. 1048=A.D. 1638.

No other copy of the work is known.

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1265.

fol. 254; lines 23; size  $9\frac{1}{4} \times 6\frac{1}{4}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

## غيمث المفع فى القراءات السبع

## GAIS AN-NAF' FI'L-QIRÂ'AT AS-SAB'.

A work, treating of the various readings of the seven canonical Qurân-readers.

Author: 'Alî an-Nûrî as-Safâqî. He was a disciple of Muhammâd bin Muhammâd al-Afrâ'î al-Mâgribî as-Sûsî (d. A.H. 1081=A.D. 1671), to whom he refers in the preface thus:—

و اذا قلت شيختنا فالمراد به العلامة المحقق المدقق الصالح الفاسع  
سيدي محمد بن محمد الافرانى المغربي السوسي نزيل مصر و المتوفى  
بها رحمة الله تعالى شهيدا بالطاعون او اخر ذى القعدة الحرام سنة واحد  
و ثمانين و الف \*

Our author flourished towards the end of the 11th century of the Hijrah. See Brock., vol. ii, p. 461.

Beginning:—

قال الشيخ الفقيه الامام العالم العلامة المحقق الولي الصالح سيدى  
علي النوري السفاقى رضى الله عنه و نفعنا به و بعلومه أمين الحمد لله  
الذى انزل القرآن و شرفنا بحفظه و تلاوته الخ \*

The author, in the preface, condemns the spread of unauthorised and doubtful readings of the Qurân; and says that, although the number of authorised and correct readings of the holy book may exceed seven, he prefers to disregard readings other than the canonical seven.

The following ten preliminary points of the Qirâ'at are discussed in the introduction:—

I. Fol. 2<sup>b</sup>. الأولى تواتر عن النبي صلى الله عليه وسلم انه  
قلل ان هذا القرآن انزل على سبعة احرف فاقرءوا  
ما قيس منه \*

II. Fol. 4<sup>b</sup>. الثانية مذهب الاصوليين و فقهاء المذاهب الاربعة  
و المعذدين و القراء ان التواتر شرط في صحة  
القراءة \*

- III. Fol. 5<sup>a</sup>. الثالثة شرط المقرئ ان يكون مسلما عاقلا بالغا ثقة  
مأمونا منابطا خاليا من الفسق و مسقطات  
العروة \*
- IV. Fol. 5<sup>b</sup>. الرابعة يجب على كل من يقرأ القرآن ان يخلص  
النية لله ولا يطاب بذلك غرضا من اغراض الدنيا \*
- V. Fol. 6<sup>a</sup>. الخامسة ينبغي له تعسين هيئة و ليحذر من  
الملابس المنهي عنها \*
- VI. Fol. 7<sup>a</sup>. السادسة لم يكن في الصدر الاول هذا الجمع  
المتعارف في زماننا بل كانوا لاهماسهم بالخير  
و عكوفهم عليه يقرؤن على الشیع الواحد \*
- VII. Fol. 8<sup>a</sup>. السابعة للشيخ في كيفية هذا الجمع ثلاثة مذاهب
- VIII. Fol. 8<sup>b</sup>. الثامنة لابد لكل من اراد ان يقرأ بمضمن كتاب ان  
يحفظه على ظهر قلبه \*
- IX. Fol. 9<sup>b</sup>. التاسعة لابد لكل من اراد القراءة ان يعرف الخلاف  
الواجب من الخلاف الجائز \*
- X. Fol. 10<sup>a</sup>. العاشرة اهم الشاطبي رحمة الله ذكر طرق كتابه انكالا  
على اصله التيسير و نحن نذكرها تتمينا للفائدة \*

For other copies see Br. Mus., No. 78, and Alger, No. 369.

The work has been printed in Cairo, A.H. 1293.

Written in small *Naskh*.

Not dated; probably 18th century.

Scribe: عبد الرحمن بن السيد الريني.

No. 1266.

foll. 11; lines 18-21; size  $7\frac{1}{4} \times 5\frac{1}{2}$ ;  $6 \times 4\frac{1}{2}$ .

[رسالة في القراءة]  
**[RISĀLAH FI'L-QIRĀ'AT.]**

A tract on the reading of Abū 'Amr bin al-'Alā' al-Baṣrī (*d. A.H. 154=A.D. 771*), as handed down by Ḥafṣ bin 'Umar ad-Dawrī (*d. A.H. 248=A.D. 860*) and Abu'sh-Shu'aib Sāliḥ bin Ziyād as-Sūsī (*d. A.H. 261=A.D. 874*).

The title of the work and the author's name are not known.

Beginning :—

الحمد لله الذي فتح و علم و اوضح و فهم و يسر و اهم و نصل نبينا على الانبياء و كرم و فضل كتابه على الكتب و قدم فتحن السابقون الاولون المخصوصون بالدين الاقوم و النبي الاكرم و الكتاب الاعظم .....  
وبعد فاني ذاكر في هذا الكتاب قراءة الامام ابي عمرو بن العلاء البصري الخ \*

We are told, in the preface, that the present work is based on the *Kitāb at-Taisir* of Abū 'Amr ad-Dānī (No. 1215, ii above) and the *Hirz al-Amāni* of Ash-Shātibī (No. 1221 above).

Contents :—

1. باب الهمز الساكن . fol. 2<sup>a</sup>; 3. باب الاستعارة . fol. 2<sup>b</sup> ; 2. باب البسملة . fol. 5<sup>b</sup> ; 5. باب الهمزتين من كلمة . fol. 6<sup>a</sup>; 4. باب المد و القصر . fol. 7<sup>a</sup>; 7. باب الهمزتين من كلمتين . fol. 8<sup>a</sup>; 8. باب الوقف على مرسوم الخط . fol. 9<sup>b</sup>; 9. باب الوقف على اواخر الكلم . fol. 10<sup>a</sup>.

No other copy of the work is known.

Written in cursive *Naskh*.

Not dated; probably 17th century.

Two flyleaves, at the end, contain miscellaneous notes and extracts from other books.

## No. 1267.

foll. 18; lines 19; size  $9 \times 6\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

القواعد المقررة والفوائد المحررة

**AL-QAWĀ'ID AL-MUQARRARAH WA'L-FAWĀ'ID AL-MUHARRARAH.**

A tract, treating of the various readings of the seven canonical Qurān-readers.

Author: Muḥammad bin Qāsim bin Ismā‘il al-Baqarī ash-Shāfi‘ī مُحَمَّد بْن قَاسِم بْن إِسْمَاعِيل الْبَقَرِي الشَّافِعِي. He was a great authority on the subject of Qirā’at, of which he was a professor at the Jāmi‘ al-Azhar in Cairo. He was born in A.H. 1018=A.D. 1609; and he died in Cairo, according to Brock., vol. ii, p. 327, on the 20th Jumādā II, A.H. 1111=A.D. 1699. The 21st Rajab, A.H. 1107=A.D. 1695, is also given as the date of his death. See *Silk ad-Durar*, vol. iv, p. 35, and *Tāj at-Tabaqāt*, vol. xii, part i, fol. 47<sup>b</sup>.

Beginning :—

يقول المعترف بذنوبه الراجي من ديه ستر عيوبه محمد بن قاسم بن اسعييل البكري بلاد الشافعي مذهبها الازهري وطننا مستعيننا بالله متوكلا عليه الحمد لله على افضاله وأشهد ان لا اله الا الله وحده لا شريك له ..... و بعد فقد سألفي بعض الاخوان ان اجمع رسالة تشتمل على ما يتعلق بمذهب كل واحد من القراء بافراده سالكا طريق الاختصار فاجبته الى \*

سؤاله الخ

The title of the tract is not found in the MS.; but the tract is identical with that entitled *Al-Qawā'id al-Muqarrarah Wa'l Fawā'id al-Muhrarrah*, a copy of which is noticed in Berlin, No. 624.

The author tells us, in the preface, that the tract contains only what he had collected from the teachings of his Shaikh, ‘Abdarrahmān al-Yamanī (d. A.H. 1050=A.D. 1640; see *Khulāsat al-Asār*, vol. ii, p. 358).

Written in fair Naskh.

Not dated; probably 19th century.

Scribe: و هبة بن الشيخ محمد سالم

## No. 1268.

foll. 218; lines 29; size  $8\frac{1}{4} \times 6$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

اتحاف فضلاء البشر بالقراءات الاربعة عشر

**ITHĀF FUDALĀ' AL-BASHAR BI'L-QIRĀ'ĀT AL-ARBA'AH 'ASHAR.**

A work, treating of the fourteen readings of the Qurān.

Author: Ahmad bin Muhammad bin Ahmad bin 'Abdalqānī ad-Dimyātī ash-Shāfi'i, commonly called Al-Bannā'. عبد الغنی الدمشقی الشافعی الشهیر بالبناء احمد بن محمد بن احمد بن عبدالقانع دمیاطی شافعی شهیر بالبناء. He was born at Dimyāt (a town in Egypt) in A.H. 1040=A.D. 1630. He was a great Sūfi of the Naqshbandiyah order, and one of the most learned men of his age. Besides the present work, he wrote a treatise on the signs of the end of this world, entitled *الذخائر المهمة فيما يجب الایمان به من المسموعات*, and an abridgment of the *Insān al-'Uyūn* of Ali al-Halabī (d. A.H. 1044=A.D. 1634). He died at Medina on Monday, the 3rd Muḥarram, A.H. 1117=A.D. 1705. See *Tāj at-Tabaqāt*, vol. xii, part i, fol. 104<sup>b</sup>, and Brock., vol. ii, p. 327.

Beginning:—

الحمد لله الذي جمع بيدِه حكمته اشتات العلوم باجز كتاب وفتح  
بمقاييس هدايته مقالات الغفوم لفصح خطاب ..... وبعد فلما كان عام  
الاثنين وثمانين بعد الالف و من الله تعالى بالرحلة الى طيبة المنورة زادها  
الله تعالى نورا و شرفَا العَمَّ \*

The author tells us, in the preface, that it was in A.H. 1082=A.D. 1671, when he was staying at Medina, where a large number of pupils flocked round him to take lessons in the various readings of the Qurān, that he formed the project of writing the present work, and began to collect material from the following authorities:—

1. *An-Nashr fi'l-Qira'āt al-'Ashr*, by Muḥammad Ibn al-Jazarī (No. 1243 above).
2. *Tayyibat an-Nashr*; by the same (No. 1246 above).
3. *Sharh Tayyibat an-Nashr*, by Muḥammad al-'Aqilī an-Nuwairī (d. A.H. 837=A.D. 1433).
4. *Kitāb al-Latā'if*, by Ahmad bin Muḥammad al-Qastallānī (d. A.H. 923=A.D. 1517).

He further tells us that he found very useful the notes which

he had taken down from the lectures of his teacher, Nûraddîn 'Alî ash-Shâbrâmallîsî (d. A.H. 1087=A.D. 1676).

Contents:—

Fol. 2<sup>a</sup> مقدمة ذكرها ممّا قبل الخوض في المقصود ليعلم أن علم

القراءات علم يعلم منه اتفاق الناقلين لكتاب الله تعالى  
و اختلافهم في العدف والاثبات والتعربك والتسلكين  
\* الفصل والوصل وغير ذلك

Fol. 3<sup>a</sup>. باب أسماء أئمة القراءات الأربع عشر و رواتهم و طرقوهم

Fol. 9<sup>a</sup>. باب الاستعازة

Fol. 9<sup>b</sup>. باب الأدعام

Fol. 16<sup>a</sup>. باب عماء الكلبانية

Fol. 17<sup>a</sup>. باب المد والقصر

Fol. 20<sup>b</sup>. باب الهمزتين المجتمعتين في كلمة

Fol. 24<sup>a</sup>. باب الهمزتين الملائقتين في كلمتين

Fol. 25<sup>a</sup>. باب الهمز المفرد

Fol. 27<sup>b</sup>. باب نقل حركة الهمزة إلى الساكن قبلها

Fol. 28<sup>b</sup>. باب السكت على الساكن قبل الهمز وغيرها

Fol. 30<sup>a</sup>. باب وقف حمزة و هشام على الهمز و موافقة الأعمش لهما

Fol. 35<sup>a</sup>. باب الفتح و الامالة بين اللفظين

Fol. 43<sup>a</sup>. باب امالة هاء الثانيت و ما قبلها في الوقف

Fol. 43<sup>b</sup>. باب مذاهبيهم في ترقيق الراءات و تفخيمها

Fol. 47<sup>b</sup>. باب الوقف على أواخر الكلم

Fol. 48<sup>b</sup>. باب الوقف على مرسوم الخط

Fol. 51<sup>a</sup>. باب مذاهبيهم في ياءات الاضافة

Fol. 53<sup>b</sup>. باب مذاهبيهم في ياءات الرؤائد

The rest of the work is arranged according to the Sûrahs of the Qurân.

For other copies see Râgib Pâshâ, No. 4; Cairo, vol. i, p. 91;  
Hamîdiyah, No. 15; Ayâ Sûfiyah, No. 32; and Râmpûr, p. 44.

The work has been printed, viz., in A.H. 1285.

Written in minute Naskh, within gold and black-ruled borders; with an illuminated frontispiece.

Not dated; probably 18th century.

Scribe: العاجي محمود بن محمد أمين شيخ القراء في أياموفية.

### No. 1269.

foll. 522; lines 17; size  $8\frac{1}{4} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

The Same.

Another copy of the same work.

The first two folios contain a list of the names of eminent Qurân-readers.

Foll. 3, 231, 275–277 and the last two folios are late insertions, having been copied from the preceding MS.

Written in fair Naskh.

Not dated; probably 18th century.

### No. 1270.

foll. 364; lines 27; size  $9\frac{1}{4} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

The Same.

Another copy of the same work.

Written in elegant Naskh on glazed paper. Fol. 182<sup>b</sup> is blank.

Dated A.H. 1261=A.D. 1846.

Scribe: حافظ عبد الرحمن بن حسن.

### No. 1271.

foll. 156; lines 15; size  $6\frac{1}{4} \times 4\frac{1}{4}$ ;  $4\frac{1}{2} \times 2\frac{3}{4}$ .

القواعد السنوية

### AL-QAWÂ'ID AS-SANIYAH.

A treatise on the reading of 'Âsim bin Abi'n-Najûd (d. A.H. 128=A.D. 746; see Mir'ât al-Janâن, fol. 67<sup>b</sup>), as handed down by his pupil, Hafṣ bin Sulaiman (d. A.H. 180=A.D. 796; see *ibid.*, fol. 97<sup>a</sup>), based on the *Hîrz al-Amâni* of Ash-Shâti'bî (No. 1221 above).

The full title of the work, as given in the preface, is as follows :—  
 القواعد السنفية في قراءة حفص عن عاصم من طريق الشاطبيه \*

\* ابراهيم بن اسماعيل العدوى Ibrâhîm bin Ismâ'il al-'Adawî, a disciple of Abu'l-Mawâhib bin Abdalbâqî al-Hanbalî (d. A.H. 1126=A.D. 1714; see *Silk ad-Durar*, vol. i, p. 67). He died about A.H. 1140=A.D. 1727. See Berlin, No. 649.

Beginning :—

الحمد لله الذي انزل القرآن العظيم رحمة للامة و تيسيرا و فهما طرق  
 قراءته ..... و بعد فقد سألهي من خص بمزيد التوفيق و العذایة و حظی  
 بالتحقيق و الولاية ان اجمع قراءة حفص عن عاصم من طريق ولی الله  
 الشاطبیي الح \* .

We learn from the preface that, in A.H. 1078=A.D. 1668, the author had already written a treatise on the same subject, and had incorporated therein the work of his aforesaid teacher, Abu'l-Mawâhib al-Hanbalî. For this treatise see Berlin, No. 649.

The work is divided into two *Naw'*, the first being subdivided into fifteen *Bâb* as follows :—

I. Fol. 3 <sup>a</sup> .	باب الاستعادة
II. Fol. 5 <sup>a</sup> .	باب البسمة
III. Fol. 6 <sup>a</sup> .	باب الأدغام
IV. Fol. 6 <sup>b</sup> .	باب هاء الكلبة
V. Fol. 8 <sup>a</sup> .	باب المد و القصر
VI. Fol. 11 <sup>a</sup> .	باب الهمزتين من كلمة
VII. Fol. 16 <sup>a</sup> .	باب الهمزتين من كلمتين
VIII. Fol. 18 <sup>a</sup> .	باب الهمز المفرد
IX. Fol. 21 <sup>a</sup> .	باب الظهور و الأدغام
X. Fol. 24 <sup>b</sup> .	باب أحكام النون الساكنة و التنوين
XI. Fol. 26 <sup>a</sup> .	باب الفتح و الهمزة
XII. Fol. 29 <sup>b</sup> .	باب الوقف على اواخر الكلم
XIII. Fol. 31 <sup>b</sup> .	باب الوقف على مرسوم الخط

XIV. Fol. 37<sup>b</sup>.

باب يآت الأضانة

XV. Fol. 43<sup>a</sup>.

باب يآت الرواند

The second *Naw'* is arranged according to the Sûrâhs of the Qurân, explaining the reading of every Sûrah.

At the end, the author traces his *Isnâd* (chain of successive teachers) to two great authorities on the subject of *Qirâ'at*, viz., (i) Abû 'Amr ad-Dâni (d. A.H. 444=A.D. 1053), and (ii) Abu'l-Qâsim ash-Shâti'bî (d. A.H. 590=A.D. 1194).

No other copy of the work is known.

Written in small and fair *Naskh*, with the headings in red. Slightly water-stained.

Dated A.H. 1098=A.D. 1687.

### No. 1272.

foll. 197; lines 13-17; size 6½ × 4½; 4½ × 2½.

الاختلاف في وجوب الاختلاف

### AL-I'TILÂF FÎ WUJÛH AL-IKH-TILÂF.

A work on the discrepancies, which occur in the ten readings of the Qurân, arranged according to Sûrâhs on the same lines as the *Tayyibat an-Nashr* of Al-Jazâri (No. 1246 above).

Author: 'Abdallâh bin Muhammâd bin Yûsuf bin 'Abdal-mannâن al-Hilmî al-Hanâfi, better known as Yûsuf Âfindîzâdah عبد الله بن يوسف بن عبد المنان الحنفي العفني الشهير بيوسف آندى زاده. He was born at Constantinople in A.H. 1081=A.D. 1671. He received his early education from his father, and subsequently completed it under celebrated masters of his native city. After completing his education, he attached himself to Sultân Ahmâd III (A.H. 1115-1143 =A.D. 1703-1730) and then to Sultân Mahmûd I (A.H. 1143-1168=A.D. 1730-1754), both of whom showered upon him marks of respect and favour. For some time he officiated as Imâm of Jâmi' Nakhlband; and he was then appointed Mufassir of the Dâr al-Kutub, which was built by Sultân Mahmûd within the precincts of his new palace. He was munificently rewarded by the Sultân for his commentary on *Al-Jâmi' as-Sâhih* of Al-Bukhârî, entitled *Najâh al-Qâri*, in thirty volumes. He also wrote a commentary on

the *Al-Jâmi'* as-*Sâhih* of Al-Muslim and a gloss on Al-Baidâwi's commentary on the Qurân. He was a great scholar, and held in much esteem at the Turkish capital, where he died on Monday, the 16th Rabi' II, A.H. 1167=A.D. 1754. See *Tâj at-Tabaqât*, vol. xii, part ii, fol. 83<sup>b</sup>, and *Silk ad-Durar*, vol. iii, p. 87.

Beginning :—

الحمد لله الذي انزل القرآن على سبعة احرف ..... اما بعد  
 فيقول العبد الفقير الى عنایة ربه القدير عبد الله بن محمد الشهير بيوسف  
 آفندي زاده يسر الله بالخير ما زرادة لقد طال ما جال في خلدي ان اجمع  
 على ترتيب السور القرآنية بعض الآيات التي اجتمع فيها الاختلاف من  
 الوجوه والروايات من قرأت الأئمة العشر على طريقة طيبة النشر واطبقها  
 على الطرق التي جاء منها ذلك الاختلاف حتى يحصل بينها التباين  
 و الاختلاف لكن كان يعوقني العوائق عن ذلك الامر اللائق الفائق الى ان  
 بشير الى بذلك من المشتغلين بهذا الفن لذى من هو صالح لان يعتد  
 بشأنه و مستعد لان يلقى اليه مانحن بصدق جمعه و بيانه فشرع في  
 متوكلا على الله و مستعينا في جميع اموري بالله و سميته الاختلاف في

\* وجدة الاختلاف الخ \*

No other copy of the work is known.

The work ends with the following epilogue :—

هذا ما تيسيري من جميع الوجوه لبعض القراء و الرواة في بعض  
 الآيات القرآنية على ترتيب السورة الفرقانية على ما اخذنا من انواء المشائخ  
 الكرام و الأئمة الاعلام مع تطبيق الطريق على قدر الامكان و ان كان يضيق  
 عن احاطتها ذلطق البيان \*

The colophon, which is in Turkish, runs thus :—

كاتب هذا الاختلاف خواجه زاده ساكن بكبة جيلرجانند السيد حملة  
 القرآن محمد امین سنہ بیک یوزینفس یدی جمادی الآخر اوجنجی  
 کنی اتمام او لمشدیر تمت \*

Written in fair *Naskh*, within red-ruled borders; with an  
 illuminated frontispiece.

Fol. 40<sup>a</sup> is blank, but there is no break in the context.

Not dated; probably 18th century.

No. 1273.

foll. 133; lines 27; size 8×6; 6½×3½.

مُرشِدُ الطَّلَبَةِ

**MURSHID AT-TALABAH.**

A treatise on the various readings of the ten eminent Qurân-readers, arranged according to Sûrâhs on the same lines as the *Tayyibat an-Nashr* of Al-Jazârî (No. 1246 above).

Author: Ahmad ar-Rushdî, better known as Yûsuf Imâm Âfindizâdah, احمد الرشدي العريف بيوسف امام آفندى زاده، a Turkish scholar, who flourished in the latter part of the twelfth century of the Hijrah.

Beginning:—

الحمد لله رب العالمين حمداً يوافي نعمه و يكفي مزيدة .....  
وبعد فهذه رسالة العبد الغقير المعتبر المعترف بالعجز ، التقصير خادم القرآن العظيم احمد الرشدي العريف بين القرأن بيوسف امام آفندى  
زاده يسراً الله تعالى بالخير ما اراده الخ \*

In the preface, the author tells us that he learnt the science of Qirâ'at from Muhammad Âfindî, better known as Hâjjîzâdah, who was a professor at the College of Shaikh Mashâ'îkh al-Islâm Muhammad As 'ad Âfindî (d. A.H. 1166=A.D. 1752; see Brock., vol. ii, p. 424). The author also tells us, in the preface, that he was a professor for a long time at Jâmi' Abî'l- Futûh; and it was there that the present work was composed, at the request of some of his pupils. Three authorities (which appear to be contemporary works) are cited as the sources of the present treatise, viz., (i) رسالة شيخ على (ii) كتاب الائلاف (iii) المنصوري by Yûsuf Âfindizâdah (No. 1272 above); and by Muştafa al-Izmîrî (d. A.H. 1152=A.D. 1739; see Brock., vol. ii, p. 440).

No other copy of the work is known.

Written in a minute Naskh. Omissions in the text are supplied in the margins.

\*Not dated; probably 19th century.

## No. 1274.

foll. 25 ; lines 21 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $6 \times 4$ .

(Two short treatises bound together.)

foll. 1-16.

I.

غذية الفقير

## GU NYAT AL-FAQIR.

A short treatise on the *Takbir* (the expression, *Allâhu akbar*) and other prayers, which a Qurân-reader should recite either at the beginning or at the end of each Sûrah of the Qurân, based on the *Tayyibat an-Nashr* of Al-Jazurî (No. 1246 above). The full title of the work, as stated in the preface, is as follows :—

غذية الفقير لما للطيبة من التكبير \*

Author : Ahmad bin 'Abdalmun'im bin Khayyâm ash-Shâfi'i ad-Damanhûri. احمد بن عبد المنعم بن خيام الشافعی الدمشقی. He was born about A.H. 1090=A.D. 1679. The author of the *Silk ad-Durar* (vol. i, p. 117) describes him as a great scholar, deeply versed in the various readings of the Qurân, and in several other branches of Muhammadan literature. He was appointed Principal of the Jâmi' al-Azhar. He wrote several works, and died in A.H. 1192=A.D. 1778. See *silk ad-Durar* (*loc. cit.*).

Beginning :—

الحمد لله الذي منحنا حفظ كتابة المبین و اتحفنا بمعرفة قدر روايته  
عن الأئمة المتقين الخ \*

The work is divided into four *Fâsl* and a *Khâtimah*, as follows :—I. Fol. 1<sup>b</sup>. الفصل الاول في سبب ورود التكبيرII. Fol. 2<sup>a</sup>. الفصل الثاني في ذكر من ورد عنه و اين ورد و صيغتهIII. Fol. 3<sup>a</sup>. الفصل الثالث في صيغته و حكم الاتيان به و سببهIV. Fol. 7<sup>a</sup>. الفصل الرابع في امور تتعلق بختم القرآن العظيمالخاتمه في مسائل متبروة اخذتها عن شيخنا *Khâtimah*. Fol. 9<sup>b</sup>.

الشيخ عبد العزوز الميداني واستاذنا الشيخ

احمد بن الخبراء \*

foll. 17-25.

II.

## فوائد في علم القراءات

### FAWĀ'ID FĪ 'ILM AL-QIRĀ'ĀT.

A short treatise on the various readings and correct pronunciation of the Qurān, based on the *Tayyibat an-Nashr* of Al-Jazārī (No. 1246 above).

The author's name is not known. He occasionally refers to Ahmād al-Isqātī (d. A.H. 1132=A.D. 1720; see *Silk ad-Durar*, vol. i, p. 149) as his *Shaikh*, and to Sultān al-Mazzālī (d. A.H. 1075=A.D. 1665) as his teacher's teacher.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على سيدنا محمد و آله  
اجمعين و بعد فهذة فوائد في علم القراءات من طريق الطيبة و غيرها الخ \*

The work is divided into numerous short *Masā'il*.

Both treatises are written by the same scribe, in Arabian *Naskh*, with the headings in red.

Dated A.H. 1204=A.D. 1790.

No. 1275.

foll. 30; lines 23; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{4} \times 4$ .

## النغر الباسم في قواطع عاصم

### AS-SĀGAR AL-BĀSIM FĪ QIRĀ'AT ‘ĀSIM.

A treatise on the reading of the Qurān, according to ‘Āsim (d. A.H. 128=A.D. 746) and his two pupils, viz., Shu‘bah (A.H. 160=A.D. 777) and Hafṣ (d. A.H. 180=A.D. 796), derived from *Ash-Shāfi‘i bīyah* (No. 1221 above).

Author: ‘Alī ‘Atīyah Abū Muṣliḥ al-Ġamrīnī ash-Shāfi‘i al-Azharī. علي عطيه ابو مصلح الغمرني الشافعي الازهري

Beginning:—

حمدا لمن اصطفى من عبادة اهل كتابة و خصم بمزابا بين العباد فهم  
خلاصة احبابه ..... و بعد فيقول راجي عفوريه العلي علي عطية

ابو مصلح الغمراني الشافعي الازهري وفقه الله وغفر له و لمن والا  
 هذه مقدمة في قراءة عاصم الكوفي وراوييه شعبية و حفص من طريق ولی  
 الله تعالى محمد بن قاسم الشاطبی ..... و سميتها التغر الباس في  
 قراءة عاصم الحج \*

The author, who flourished towards the end of the twelfth century of the Hijrah, tells us, in the preface, that he was assisted in writing the present work by his teacher, 'Alî al-Badrî (*d. A.H. 1190=A.D. 1776*; see *Silk ad-Durar*, vol. iii, p. 257). Our author also quotes frequently from the works of As-Sayyid 'Alî al-Muqrî (*d. A.H. 1169=A.D. 1756*) and Muhammed bin Hasan al-Munayyir (*d. A.H. 1199=A.D. 1785*), each of whom he calls his Shaikh and teacher.

The work ends with a *Khâtimah*, containing a prayer to be recited after finishing the reading of the Qurân.

The work was completed, as stated by the author in the colophon, on Monday, the 5th Du'l-Hijjah, A.H. 1188=A.D. 1775.

An incomplete copy of the work is noticed in Cairo, vol. i, p. 94.

The present copy, dated the 6th Du'l-Qa'dah, A.H. 1190=A.D. 1776, was transcribed two years after the composition of the work.

Written in small Arabian Naskh, with marginal notes.

Scribe: محمد هيكل الدردي

### No. 1276.

foll. 172; lines 11; size  $6\frac{1}{4} \times 4\frac{1}{2}$ ;  $4\frac{1}{4} \times 3$ .

The Same.

Another copy of the same work, beginning as the above.

The author's colophon, containing the date of composition, is not found in this copy.

Written in fair Naskh, within double red-ruled borders.

Dated the 15th Rajab, A.H. 1295=A.D. 1878.

Scribe: احمد جلال الدين.

## No. 1277.

fol. 12; lines not uniform in number; size  $8\frac{1}{4} \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 4\frac{1}{4}$ .

مسائل شتمي

## MASĀ'IL SHATTĀ.

An anonymous pamphlet, containing rules important to all students of Qirā'at and Tajwid.

The rules are extracted from the following works, to which the author refers at the end of the quotations:—

1. *At-Taisir*, by Abū 'Amr 'Uṣmān bin Sa'īd ad-Dānī (No. 1215, ii above).

2. *Zubdat al-Furqān*.

3. *Al-Mukarrar*, by Sirājuddin Abū Ḥafṣ an-Nashshār (No. 1255 above).

4. *Al-Hawāishi al-Mujhimah*, by Abū Bakr Aḥmad (No. 1296 below).

5. *Kanz al-Ma'āni*, by Ibrāhīm bin 'Umar al-Ja'barī (No. 1230 above).

6. *Sharḥ ad-Durr al-Yatīm*, by Mullā 'Alī al-Qārī (d. A.H. 1014 = A.D. 1605).

7. *Durr al-Afkār*, by Muḥammad bin Aḥmad al-'Awfi (who died about A.H. 1050=A.D. 1640).

8. *Tahdīb al-Qirā'at*, by Muḥammad Sāchaqlīzādah al-Mar'ašī (d. A.H. 1150=A.D. 1737; see Rāġib Pāshā, No. 7).

Beginning:—

اعلم ان الكسائى كان يقف على هاء التائيت و ما ضارها فى اللفظ  
بالماللة الا ان يقع قبل الهاء احد من عشرة احرف الطاء و ظ و ص و ض و

\* دع و ق و الف و خ و غ و الخ

On fol. 6<sup>b</sup> is a list of the names of the Imāms of Qirā'at, with the dates of their death and particulars of the places where they flourished. On the next page is given a list of the names of the persons, who trace their *Isnād* (chain of successive teachers) to these Imāms.

Written in fair Naskh. Fol. 7<sup>b</sup> is blank.

Not dated; probably 19th century.

No. 1278.

fol. 88 ; lines 21 ; size  $9\frac{1}{2} \times 6\frac{1}{2}$  ;  $6 \times 3\frac{1}{2}$ .

الفوز العظيم في شرح فتح الكريم

**AL-FAWZ AL-'AZIM FI SHARH  
FATH AL-KARIM.**

A commentary on the author's own metrical treatise on the various readings of the ten eminent Qurân-readers, entitled *Fath al-Karîm*.

Author: Muhammad al-Mutawalli ash-Shâfi'i al-Khalwati al-Azharî, محمد المتولي الشافعى الخلوتى الازهري, a great Sûfi, belonging to the Khalwatiyah order. He held the post of professor in the Jâmi' al-Azhar, and wrote several works on the subject of Qirâ'at. Besides the present work he wrote, as he states on fol. 4<sup>b</sup>, an abridgment of the *Kitâb an-Nashr* of Ibn al-Jazârî (No. 1243 above) in three parts, each having a separate title, as follows:—

(i) تهذيب النشر و خرائط القراءات العشر.

(ii) فتح الرحمن في تجويد القرآن.

(iii) ايضاح الدلالات في ضبط ما يعجز من القراءات ويسوغ من الروايات.

He also wrote two other works, viz., (i) القراءات العشرة في اتمام المسفرة, which has been lithographed in Cairo, A.H. 1308, and (ii) فتح المعطي و غنية المقري, which is a commentary on the author's own tract, entitled *المعنى*, of which both text and commentary have been lithographed in Cairo, A.H. 1309. He died in A.H. 1313=A.D. 1895. See *Iktifâ' al-Qunû'*, pp. 121 and 123.

Beginning:—

الحمد لله الذي ارسل رسوله بالهدى و الدين القويم رحمة للعالمين  
مؤيداً بالآيات و الذكر الحكيم ..... اما بعد فيقول اسير وصمة ذنبه  
و فقير رحمة ربها محمد المتولي الشافعى الخلوتى بلغه الله جميع مأموره  
بجاه نبيه و رسوله لما من الله على ما ازنه بانشاء هذا النظم المسمى بفتح الكريم  
في تحرير اوجه القرآن شرح صدري لأن ازنه بتعليق طيف لكل قاصر  
مثلي ضعيف و سميته الفوز العظيم في شرح فتح الكريم النم \*

The first verse of the text runs thus:—

حمدت الها كافيا من توکلا عليه و مغن من اليه تبتلا

From verses 5 and 6 and the accompanying commentary we learn that the text is really a metrical version of the *Tayyibat an-Nashr* of Ibn al-Jazarî (No. 1246 above), of whose life a brief sketch is given. In his commentary on verses 8 and 9, the author tells us that he consulted three other works, viz., (i) *Kitâb an-Nashr* of Ibn al-Jazarî (No. 1243 above); (ii) *Baddâ'i' al-Burhân* of Muṣṭafâ bin 'Abdarrâhmân al-Izmîrî (d. A.H. 1152=A.D. 1739); and (iii) '*Umdat al-Furqân fi Wujûh al-Qurâ'ân*, by the same Al-Izmîrî (see Berlin, No. 667).

The text was completed, as stated by the author on fol. 86<sup>a</sup>, in the month of Rabî 'II, A.H. 1284=A.D. 1867; and the commentary was finished, according to the colophon, on Saturday, the 16th Şâfar, A.H. 1288=A.D. 1871.

The colophon reads thus:—

تم هذا الكتاب في يوم السبت المبارك ستة عشر خلت من شهر  
صفر سنة ثمانية وثمانين ومائتين وalf ..... وكان الفراغ من  
نقل هذه النسخة المباركة يوم الثلاثاء تاسع ذى الحجه ختام عام سنة ١٢٩٠  
الف [sic تسعين] ومائتين وalf من هجرة من له العز و الشرف \*

No other copy of the work is known.

Written in fair Arabian Naskh, with quotations from the text in red.

Dated A.H. 1290=A.D. 1873.

Scribe: احمد [بن] خلف الطهويسي المالكي.

## ORTHOGRAPHY OF THE QURÂN.

No. 1279.

foll. 52; lines 21; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{3}{4} \times 3\frac{1}{4}$ .

كتاب المقنع

### KITÂB AL-MUQNI'.

A treatise on the orthography of the copies of the Qurân sent by 'Uşmân, the third Caliph (A.H. 23–35=A.D. 644–656), to the chief Muslim cities.

By Abû 'Amr 'Uşmân ad-Danî (d. A.H. 444=A.D. 1053), for some account of whom see No. 1214 above.

Beginning:—

قال الحافظ ابو عمرو عثمان بن سعيد بن عثمان المقرئي الداني رضى الله عنه و ارضاه الحمد لله الذي اكرمنا بكتابه المذلول و شرفنا بتأديبه  
المرسل ..... هذا كتاب اذكر فيه ان شاء الله تعالى ما سمعته من مشيختي و رویته عن ائمتي من مرسوم خطوط مصاحف اهل الامصار  
المدينة و المكة و الكوفة و البصرة و سائر العراق الخ \*

For the contents of the work see Berlin, No. 419. For other copies see S. de Sacy, Notices et Extraits, vol. viii, pp. 290–332; Br. Mus. Suppl. No. 83; Wien, No. 1624; Paris, No. 593; Leyden, No. 1635; Waliaddin, No. 39. See also Brock., vol. i, p. 407, and Hâj. Khal., vol. vi, p. 95.

Foll. 43<sup>b</sup>–52<sup>b</sup> contain a supplement by the same author, entitled *Kitâb an-Nugat*. It begins with a short prefatory note, in which the author tells us that, after completing the *Kitâb al-Muqni'*, he considered it necessary to add the following nine chapters on the rules regarding diacritical points:—

باب ذكر من نقط المصاحف من التابعين ومن كثرة ذلك

باب ذكر مواضع العركات من العروف و تراكيب التنوين

\* و تتابعه

Fol. 46<sup>b</sup>.

باب ذكر حكم النون الساكنة و ما بعدها

- Fol. 47<sup>a</sup>. باب ذكر احكام المظہر والمدغم  
 Fol. 49<sup>a</sup>. باب ذكر احكام الصلات فى الفات الوصل  
 Fol. 49<sup>b</sup>. باب ذكر احكام نقط ما نقص من هجائه  
 Fol. 50<sup>a</sup>. باب ذكر احكام نقط ما زاد في هجائه  
 Fol. 51<sup>a</sup>. باب ذكر امتحان مواضع الهمزات من الكلم  
 Fol. 51<sup>b</sup>. باب ذكر اللام الف

No other copy of the above supplement is known.

Written in fair Naskh, with the headings in red.

Not dated; probably 17th century.

Slightly worm-eaten.

The title-page contains a seal, bearing the inscription لسان السلطان  
 محمود الدولة منشى محمد صدر عليخان بهادر

### No. 1280.

foll. 48; lines 18; size  $8\frac{3}{4} \times 5\frac{1}{4}$ ; 6 × 3.

The Same.

A defective copy of the same work, beginning as the above. After the first folio there are several folios wanting. The supplementary portion is also wanting.

Written in fair Naskh. Slightly worm-eaten.

Not dated; probably 18th century.

The title-page contains the seal and signature of a certain Zainaddin Ahmad Khân Bahâdur, dated A.H. 1229=A.D. 1814.

### No. 1281.

foll. 75; lines 21; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{4} \times 3\frac{1}{2}$ .

الوسیله الى کشف العقیله

### AL-WASILAH ILA KASHF AL-'AQILAH.

An old and remarkable copy of a commentary on the *Aqilatu Attrâb al-Qasâ'id*, or metrical treatise on the proper orthography of the Qurân, by Abû Muhammad al-Qâsim ash-Shâtibî (d. A.H. 590=A.D. 1194).

The author of the commentary does not reveal his name; but in the preface he calls the author of the text his teacher. We know him to have been 'Alamaddin Abu'l-Hasan 'Ali bin Muhammad bin 'Abdassamad as-Sakhawî علم الدين ابو الحسن علي بن محمد بن عبد الصمد السخاوي. He died in A.H. 643=A.D. 1245. For some account of his life, see No. 1224 above.

Beginning :—

الحمد لله الذي بدأ المفن و اعادها و ابغى النعم و افادها .....  
و بعد فان الله تعالى جعل الكتابة من اجل صنائع البشر و اعلاها الخ \*

For other copies see Wien, No. 1634; Berlin, No. 495; Paris, No. 610; Br. Mus. Suppl., No. 89; S. de Sacy, Notices et Extraits, vol. viii, p. 336; Cairo, vol. i, p. 47; and Râmpûr p. 56. See also Brock., vol. i, p. 410, and Hâj. Khal., vol. iv, p. 244.

Written in fair *Naskh*; with some marginal notes. The quotations from the text are in red. Slightly worm-eaten and water-stained.

Dated Friday, the 2nd *Du'l-Qa'dah*, A.H. 807=A.D. 1405.

علي بن محمد بن المقرب بصانع الشريزي .—

The title-page contains the following three notes :—

I. A note by 'Ali bin Sultân Muhammâd al-Harawî, the well-known scholar and the author of several works, who died in A.H. 1014=A.D. 1605, stating that the MS. once belonged to him :—

ملكه بالشراء الشرعي افقر عباد الله الملك الغني علي بن سلطان  
محمد الهموي لطف الله بهما بلطنه الخفي \*

II. A note by 'Alamallâh bin 'Abdarrazzâq al-Hanâfi, stating that he purchased the MS. from the above-mentioned 'Ali bin Sultân Muhammâd al-Harawî :—

فاز بملكه بالشراء الشرعي منه سلمة الله وابقاء الفقير الى الله الغني  
علم الله بن عبد الرزاق الحنفي \*

III. A note in Persian, dated the 1st *Du'l-Hijjah*, A.H. 1022=A.D. 1613, stating that the MS. was secured for a certain library (see below) after the death of Shaikh 'Alamallâh (the writer of the second note) :—

كتاب الوسيلة في شرح قصيدة العقيلة بخط نسخ جلد سیاه شکسته  
بابت ..... از ترکه شیخ علم الله جمع كتاب خانه معموره شده بتاریخ  
غرة ماه ذی الحجه سنہ ۱۰۲۲ \*

This note is followed by a seal bearing the name of 'Abdarrahîm Khân, most probably the celebrated 'Abdarrahîm Khân, who bore the title of Khân Khânâñ. He was the son of Bairam Khân, the first prime minister of the emperor Akbar (A.H. 963-1014=A.D. 1556-1605), and died in A.H. 1036=A.D. 1627. Hence the library referred to in the note is evidently that of Khân Khânâñ.

The title-page also contains four seals, bearing the name of Qâdî Muhammad Sharîfatallâh Khân, dated A.H. 1211=A.D. 1797.

### No. 1282.

foll. 12; lines 21; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

هداية المرتاب وغاية الحفاظ والطلاب

### HIDÂYAT AL-MURTÂB WA GÂYAT AL-HUFFÂZ WA'T-TULLÂB.

A versified tract on the orthography of the Qurân. All such words as may be confounded with one another in reading are alphabetically arranged, with references to the Sûrahs in which they occur.

Author: 'Alamaddin Abu'l-Hasan 'Alî bin Muhammed bin 'Abdassamad as-Sakhâwî علم الدين ابو الحسن علي بن محمد بن عبد الصمد السخاوي (d. A.H. 643=A.D. 1245), for some account of whom see No. 1224 above.

Beginning:—

قال السخاوي علي ناظماً كان له الله الرحيم راحماً  
الحمد لله الحميد الصمد منزل الذكر على محمد

The tract consists of 425 verses, as stated in the last verse:—

وخمسة من بعد عشرين العدد مع اربع من العذين لم تزد

For other copies see Berlin, No. 710; Br. Mus. Suppl., No. 95, v.; Cairo, vol. i, p. 119; Râmpûr, p. 56; and Âşafiyah, p. 304. See also Hâj. Khal., vol. vi, p. 497, and Brock., vol. i, p. 410.

Written in Arabian Naskh.

Dated Friday, the 22nd Rajab, A.H. 1267=A.D. 1851.

Scribe: عبد العي [بن] موسى [بن] عمر القريطي الشافعي.

The title-page contains a seal, bearing the name of 'Abdalhamid Nâfi'.

No. 1283.

foll. 9; lines 1>; size  $5\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

روضة الطرائف في رسم المصاحف

RAWDAT AT-TARĀ'IF FI RASM  
AL-MASĀHIF.

A versified work on the proper orthography of the Qurān.

Author: Burhānaddīn Abu'l-Abbās Ibrāhīm bin 'Umar bin Ibrāhīm bin Khalīl al-Ja'bārī ar-Rābī'i<sup>2</sup> (d. A.H. 732=A.D. 1332; see Lib. Cat., vol. xii, No. 706).

Beginning:—

الله احمد عالم الغيوب على آلانه حمد راجى العفو مبتلا

The last verse runs thus:—

يوضع مسکا ذکیا مؤنقا زهرا مطیبا طبیه الابکار و الصلالا

No other copy of the work is known.

Written in fair Arabian Naskh, with occasional vowel points.

Foll. 2-3 should follow fol. 9.

Dated the Madrasah Nūriyah, Ba'labakk, Tuesday, the 3rd Muḥarram, A.H. 726=A.D. 1325.

Şehab al-dīn Ahmad b. Ibrāhīm b. Şālār al-Balī: شهاب الدين احمد بن ابراهيم بن صالح البعلبي.

The title-page contains the author's autograph note, stating that the MS. was read in his presence by the scribe, Shihābuddīn Ahmad bin Ibrāhīm bin Şālār al-Balī, whom he authorised to publish the work. The note reads thus:—

قرأ على هذه روضة الطرائف في رسم المصاحف الشیخ العالم العامل الفاضل الادیب الفقیہ المقری شهاب الدین احمد بن ابراهیم بن صالح البعلبی قراءة جيدة و اجزت له دوایتها بشروطها كتبه ناظمها ابراهیم بن عمر بن ابراهیم الجعفری الخالیلی حامدا و مصلیا \*

## No. 1284.

fol. 110 ; lines 9 ; size  $8\frac{1}{2} \times 6$  ;  $5 \times 2\frac{1}{4}$ .

مورد الظمان

## MAWRID AZ-ZAM'ÂN.

A metrical treatise on the orthography of the Qurâن, containing altogether 514 verses.

Author: Abû 'Abdallâh Muhammâd bin Muhammâd bin Ibrâhîm bin 'Abdallâh al-Umawî ash-Shârîshî al-Kharrâzî. ابو عبد الله محمد بن محمد بن ابراهيم بن عبد الله الاموي الشريسي الغرازي. He lived in the earlier part of the 8th century of the Hijrah. Some account of his life is given by his disciple, Abû Muhammâd 'Abdallâh bin 'Umar as-Sanhâjî, in the preface of *At-Tibyân* (No. 1285 below), where he is described as the foremost Qurâن-reader of Fez, especially versed in the readings handed down by Nâfi' (*d. A.H. 169=A.D. 786*). Besides the present work, he wrote a metrical treatise on the various readings of the Qurâن, entitled '*Umdat al-Bayân*', and several other works in prose and verse. His forefathers were natives of *Sharîsh* (a town in Andalusia); but he himself settled permanently at Fez, where he died and was buried in the cemetery of Al-Jîziyîn.

Beginning:—

الحمد لله العظيم الممن و مرسى الرسل باهدي سنن

The work is based, as stated by the author in the preface, on the following four authorities:—

1. *Al-Muqni'*, by Abû 'Amar ad-Dâni (No. 1279 above).
2. '*Aqilatu Attrâb al-Qasâ'id*', by Ash-Shâtîbî (*d. A.H. 590=A.D. 1194*).
3. *At-Tanzîl*, by Abû Dâ'ûd Sulaimân bin Najâh al-Balansî (*d. A.H. 496=A.D. 1103*; see *Tabaqât al-Qurra'*, by Ad-Dahâbî, fol. 102<sup>a</sup>).
4. *Al-Munsif*, by Abu'l-Hasan 'Alî bin Muhammâd al-Murâdî al-Balansî (who lived about A.H. 563=A.D. 1168; see *At-Tibyân*, fol. 26<sup>b</sup>).

The work was completed, as stated by the author at the end, in A.H. 703=A.D. 1304.

For other copies see Alger, Nos. 386-9, 394 and 411. See also Brock., vol. ii, p. 248.

Written in clear and bold Arabian *Naskh*, within double red-ruled borders. The headings of the chapters, which are also in verse, are in red.

Not dated; probably 17th century.

- The title-page contains the seals and signature of a certain Jalāladdīn.

No. 1285.

foll. 178; lines 33; size  $10 \times 5\frac{3}{4}$ ;  $7\frac{1}{4} \times 3\frac{3}{4}$ .

التبیان فی شرح مورد الظہار

## AT-TIBYĀN FĪ SHARH MAWRID AZ-ZAM'ĀN.

A commentary on the preceding work, composed in A.H. 744=A.D. 1344.

The author's name, as given in the beginning, is Muhammad bin 'Abdallāh as-Šanhājī; محمد بن عبد الله الصنهاجي; but in Brock., vol. ii, p. 248, he is called Abū Muhammād 'Abdallāh bin 'Umar as-Šanhājī. He was a disciple of the author of *Mawrid az-zam'ān*, and lived in the middle of the 8th century of the Hijrah.

Beginning:—

صلی اللہ علی سیدنا و مولانا محمد الکریم و علی آله و صحبۃ وسلم تسليماً کثیراً يقول العبد الفقیر الراجی الى رحمة ربہ و غفرانه محمد بن عبد الله الصنهاجی ..... الحمد لله الملک الدبیان الرحیم الرحمن القديم الاحسان الواسع الغفران الحنان المنان ذی العظمۃ و السلطان النج \*

The author, in the preface, after dwelling on the importance of the art of writing, describes minutely the occasion of the composition of the present commentary. He tells us that it was begun in the life-time of the author of *Mawrid az-Zam'ān*, but the work was dropped for some time, and was taken up again on the earnest persuasion of his friends and pupils in A.H. 744=A.D. 1344. He further tells us that he had studied the *Mawrid az-Zam'ān* with its author, and that his copy of this work, which he transcribed from the original, begins as follows:—

قال عبد الله محمد بن ابراهيم بن محمد بن عبد الله الاصمرى الشوشى عفى الله عنه. Then he gives a short biographical notice of the author of the *Mawrid az-Zam'ān*; and says that he tried hard to ascertain the precise dates of his birth and death, but unsuccessfully.

The colophon reads thus :—

انتهى الشرح بحمد الله تعالى و صلى الله على سيدنا ونبيها و مولا [ن]ا محمد الكريم وعلى آله وصحبه وسلم تسليما و كان الفراغ منه يوم الجمعة و هو الاول من شهر صفر المبارك من عام اربعه و تسعين و سبعمائة فرحم الله كاتبه وقاريه و ناظمه و ناظرة و من دعا اللهم بالرحمة أمين يا رب العالمين \*

On the margin of the last folio, there is a note to the effect that the date, A.H. 794=A.D. 1392, given in the colophon, is not that of the present MS. but of the copy from which it was transcribed. Though the note is in a later hand, we may accept it as correct; and the paper and handwriting indicate that the present copy was made towards the end of the 16th century.

A copy of the work is noticed in Alger, No. 389/15.

Written in Arabian Naskh, quotations from the text being indicated by a red line above the words. The correct order of the folios should be as follows: 1-32, 40, 34-39, 33, 41-136, 144, 138-143, 137, 145-178. A large gap is found on fol. 104<sup>a</sup>.

عبد الباقي . بن ولی الله العلوي مولید غوث العیدروس . The title-page contains a seal, bearing the inscription dated A.H. 1118=A.D. 1706.

### No. 1286.

fol. 101; lines 15; size  $7\frac{3}{4} \times 5$ ;  $4\frac{3}{4} \times 2\frac{3}{4}$ .

أشاد الشريدين من ضوال القصرين

### INSHÂD ASH-SHARÎD MIN DAWÂLL AL-QASÎD.

A treatise, dealing with the method of writing the Qurâن, arranged according to Sûrâhs.

On the title-page, the work is designated *Kitâb Shawâhid Ibn Gâzî 'Alâ'ish-Shâtibiyah*; but the beginning of the MS. is identical with that of *Irshâd ash-Sharîd*, noticed by Hâj Khal., vol. i, p. 461.

Author: Abû 'Abdallâh Muhammâd bin Ahmad bin Muhammâd bin Muhammâd bin 'Alî bin Gâzî al-'Uşmânî al-Miknâsî. ابو عبد الله محمد بن احمد بن محمد بن علي بن غازى العماني المكناسى the

greatest divine of his time. He belonged to the Banû 'Uṣmân, a tribe of Morocco, and was born at Miknâsah in A.H. 841=A.D. 1438. Besides the present work, he wrote several books on history and mathematics. In his work, entitled *الروض المثون في اخبار مكناسة والزيتون*, a history of his native city, Miknasah, he gives a short account of his life. He says that, about A.H. 858=A.D. 1454, he travelled to Fez to prosecute his studies there. After completing his education, he proceeded to Kitâmah, where he spent about twenty years with his relatives. Subsequently he settled permanently at Fez, where he was appointed Imâm and *Khaṭîb* of the Jâmi' al-Qarâwîyîn. He died at Fez in A.H. 919=A.D. 1513. See Brock., vol. ii, p. 240.

Beginning :—

يقول العبد المقصر المعترف بذنبه الغير الى رحمة ربنا محمد بن  
محمد بن علي بن عازى العثمانى سمح له بهذه الحمد لله الذى من  
عليينا بقراءة كتابه العزيز وفقنا لدرام تلاوته الخ \*

For other copies see Alger, No. 367/3, and Râmpûr, p. 45.

Written in hasty *Naskh*, within double red-ruled borders.

Dated Sunday, the 21st Rajab, A.H. 1279=A.D. 1862.

Scribe : حسین بن موسی الشاعری.

The title-page contains a poem by *Shihâbaddin Abû Shâmah* (*d. A.H. 665=A.D. 1267*) on the abbreviations used by *Ash-Shâtibî* and others in their works on the subject of *Qirâ'at*. The poem begins thus :—

الف نافع و البا لقالون فاستمع و بالجيم ورش كن به متمنلا

The title-page also contains a note, stating that the total number of verses contained in the Qurân is 6,666.

### No. 1287.

foll. 6 ; lines 25 ; size  $8\frac{1}{4} \times 6\frac{1}{4}$  ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

رسالة لطيفة فى الرسم

### RISÂLAH LATÎFAH FI'R-RASM.

A tract on the orthography of the Qurân, based on a commentary on the '*Aqilatu Atrâb al-Qasâ'id* of *Ash-Shâtibî* (*d. A.H. 590=A.D. 1194*).

The author's name and his dates cannot be traced.

Beginning :—

الحمد لله الولي الحميد ذر [sic ذى] العزة والقدرة و التمجيد  
احمدة حمدا لا يفني ولا يبدي ..... و بعد فهذة رسالة لطيفة  
في الرسم جمعتها من شرح الرائية الخ \*

No other copy of the tract is known.

Written in Arabian Naskh.

Not dated; probably 18th century.

### No. 1288.

fol. 109; lines 15; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

الجوهر الفريد في رسم القرآن المجيد

### AL-JAWHAR AL-FARĪD FĪ RASM AL-QURĀN AL-MAJĪD.

A treatise on the orthography of the copies of the Qurān sent by Uṣmān, the third Caliph, to the chief Muslim cities.

Author: Sayyid bin Yūsuf bin ‘Āmir ‘Arīshah al-Hūrīnī . يسید بن یوسف بن امیر عرشہ المورینی . He flourished towards the end of the 13th century of the Hijrah.

Beginning :—

الحمد لله الذي علم بالقلم علم الانسان مالم يعلم احمدة سبحانه  
و تعالى و اشارة على ما اولانا من النعم و اشهد ان لا اله الا الله وحده  
لا شريك له الموصوف بالقدم ..... اما بعد فلما كان علم الرسم من  
اهم المهمات و التفصيات فيه من الواجبات سيمه رسم القرآن الوارد عن الامام  
سيدنا عثمان بن عفان الخ \*

The author tells us, in the preface, that he extracted the present work, at the request of some of his friends, from *Taqrid al-Jamīlah limunādamat al-‘Aqīlah*, a commentary on Ash-Shātibī’s ‘Aqīlatu’l-*Atrāb al-Qasā’id*.

The work is divided into a *Muqaddimah*, twelve *Bāb* and *Khātimah*, as follows :—

Fol. 2<sup>b</sup>. مقدمة الكتاب في اصل نسخ المصاحف العثمانية وكم هي  
شكل ما يستجد بعد ها \*

Fol. 11 <sup>a</sup> .	الباب الاول في الأنبات والعدف من اول القرآن
Fol. 24 <sup>b</sup> .	الباب الثاني في حذف كلمات يحمل عليها اشباهها
Fol. 42 <sup>a</sup> .	الباب الثالث في زيادة الالف
Fol. 44 <sup>b</sup> .	الباب الرابع في حذف الياء و ثبوتها
Fol. 50 <sup>a</sup> .	الباب الخامس في زيادة الياء
Fol. 51 <sup>a</sup> .	الباب السادس في حذف الواو و بادتها
Fol. 54 <sup>b</sup> .	الباب السابع في احرف وقعت في الرسم على غير قياس وهو باب الهمزة من حيث كانت ابتدائية و متوسطة و متطرفة *
Fol. 73 <sup>b</sup> .	الباب الثامن في رسم الالف واوا
Fol. 75 <sup>a</sup> .	الباب التاسع في رسم الالف ياء
Fol. 83 <sup>a</sup> .	الباب العاشر في حذف احدى اللامين في الرسم
Fol. 84 <sup>a</sup> .	الباب الحادي عشر في المقطوع والموصول
Fol. 94 <sup>b</sup> .	الباب الثاني عشر في هاء التائيت التي تكتب تاء
Fol. 97 <sup>b</sup> .	الخاتمة في العروض النورانية و معانيها و خواصها

The work was completed, as stated by the author at the end, on Wednesday, the 22nd Safar, A.H. 1286=A.D. 1869.

Folls. 103<sup>b</sup>-108<sup>b</sup> contain an extract from *Ad-Dahab al-Ibriz* of Ahmad bin al-Mubârak.

Fol. 109<sup>a</sup> contains a poem by a certain As-Sayyid Zain al-Marsâfi as-Sayyâd in praise of the present work, beginning:—

للم سم قد ألفت اوفى جوهر فزهت خوانده با بهی منظر

Written in Naskh, with the headings in red. The MS. appears to be an autograph copy, the author referring to himself on the title-page in the following terms:—

هذا الكتاب المسمى بالجوهر الفريد في رسم القرآن المجيد لمؤلفه الفقير الى ربہ سید بن یوسف بن عامر عربیشہ الہمورینی بلدا عفی اللہ عنہما آمین \*

A table of contents is prefixed to the work.

Four fly-leaves, at the beginning, contain appreciations by a number of the author's contemporaries, including Ash-Shaikh Muhammad

al-Mutawalli ash-Shâfi'i (d. A.H. 1313=A.D. 1895; see *Iktifâ' al-Qunû'*, p. 121) and Ash-Shaikh Nasr Abu'l-Wafâ' al-Hûrînî (d. A.H. 1291=A.D. 1874; see *ibid.*, p. 114).

## PRONUNCIATION OF THE QURÂN.

No. 1289.

fol. 113; lines 17; size  $8\frac{1}{4} \times 5\frac{3}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

كتاب الوقف و الابتداء

## KITÂB AL-WAQF WA'L-IBTIDÂ'.

An index of the pauses (وقف) to be observed in reading the Qurân.

The author himself does not reveal his name. In the following note on the title-page, the work is ascribed to Muhammed bin Taifûr al-Gaznawî as-Sajâwandi (who died about A.H. 560=A.D. 1165; see Brock., vol. i, p. 408):—

كتاب الوقف و الابتداء للعلامة السجاوي رضي الله تعالى عنه

\* أمين

It would appear, however, that our author cannot be earlier than the 7th century of the Hijrah, since he refers in his preface to *Al-Murshid*, a work by Abû Muhammed Hasan bin 'Ali bin Sa'îd al-'Ummâni, who flourished in the middle of the 7th century (see Broek., vol. ii, p. 99).

Beginning:—

الحمد لله المفتح كلامه بحمدة المجرى الاسنة به لطفا من عنده  
المستنطق مقابل الذكر على جزائل ذكرة المستغرق خصائص الشكر في طوائل  
شكرة وشرائف صلوته على نبيه وعبدة الوا في بعهدة عهدة الباذل نهاية  
جهدة في بداية جهدة و على آله القائمين على حدة من بعدة الخ \*

In the preface, it is stated that the present work was undertaken because *Al-Maqâti' wa'l-Mabâdi* and *Al-Murshid*, the only two works

on the subject available at that time, were both of them too long, and, therefore tiresome for students. An abridgment of the latter work by Zakariyā bin Muḥammad al-Anṣārī (d. A.H. 926=A.D. 1520), entitled المقصد لتخليص ما في المرشد في الوقف والآيادى, has been twice printed, viz., at Būlāq, A.H. 1282, and in Cairo, A.H. 1305.

The preface is followed by a description of stops, which are divided into five classes, viz., (i) لازم (azm); (ii) مطلق (ṭalq); (iii) جائز (jāz); (iv) مجوز لوجه (mujoz li-wajh); and (v) مخصوص لوجه (mursakh li-wajh). The main body of the work is arranged according to Sūrahs, the beginning and end of each verse being given, and the class of stops employed being classified accordingly.

Another copy of the work is noticed in Cairo, vol. i, p. 104.

Written in minute Naskh.

Dated the 3rd Jumādā II, A.H. 1138=A.D. 1726.

Scribe: محمد المکردي بن حاج دیاب.

### No. 1290.

foll. 134; lines 15; size  $8 \times 5\frac{1}{4}$ ;  $6 \times 3$ .

The Same.

Another copy of the same work.

Begins as the preceding copy. Apart from occasional variants, the two MSS. are identical. It is difficult, therefore, to understand why, in a note on the title-page, written in a very recent hand, the following particulars are given as to the title and authorship:—

رساله میرزا حسن بردى در سچارندی مسمی بهدلل \*

Written in small Nasta'liq.

Not dated; probably 18th century.

### No. 1291.

foll. 38; lines 25; size  $8 \times 6$ ;  $6\frac{1}{4} \times 3\frac{3}{4}$ .

(Ten separate works bound together.)

foll. 1<sup>b</sup>-18<sup>a</sup>.

I.

شرح عمدة المفید

**SHARH 'UMDAT AL-MUFID.**

A commentary on the 'Umdat al-Mufid wa 'Uddat al-Mujid, a metrical treatise of As-Sakhāwī (d. A.H. 643=A.D. 1245) on the correct

pronunciation of the Qurâن, consisting of 64 *Kâmil* verses on the model of the *Qasîdah Râ'iyyah* of Abû Muzâhim Mûsâ al-Khâqânî (d. A.H. 325=A.D. 936; see Berlin, No. 485).

The commentator does not reveal his name; but in all likelihood he is Jamâladdîn Ismâ'il bin Muhammâd bin Ismâ'il bin Sa'dallâh, commonly called Ibn al-Fuqqâ'i al-Hamawî، جمال الدين اسماعيل بن محمد بن اسماعيل بن سعد الله الشهير بابن الفقاعي الحموي. Imâm Dâhabî, in the *Tabaqât al-Qurra'*, fol. 181<sup>b</sup>, describes him as a great scholar, deeply versed in the various readings of the Qurâن, the traditions of the Prophet, and several other branches of Muhammadan literature. He was born at Hamât, A.H. 642=A.D. 1244, where he served as a professor in several Madrasahs, and died in A.H. 715=A.D. 1315. See *Bugyat al-Wâ'ât*, fol. 156<sup>a</sup>; *Ad-Durar al-Kâminah*, vol. i, fol. 115<sup>b</sup>; *Tabaqât al-Qurra'*, fol. 181<sup>b</sup>; and *Tâj at-Tabaqât*, vol. viii, fol. 31<sup>a</sup>.

The text begins thus:—

يا من يروم تلاوة القرآن ويرود شاو ائمة الاتقان

The commentary begins thus:

الحمد لله الذي اتخد الحمد لنفسه ذكرا ورضى به عن عبادة شكرها وصلواته على سيدنا محمد الذي صدح بالرسالة وانذر بفصيح المقالة وعلى آله الطيبين الطاهرين وسلم تسليما فان القصيدة النبوية المنسوبة الى الشيخ الامام العلامة علم الدين السخاوي برد الله مضجعه في معرفة تجويد القرآن وتحقيق الفاظه عظيمة الشان الخ \*

The commentator tells us, in a short prefatory note, that he wrote this commentary at the request of his son, explaining the difficult words and phrases of the text and adding considerable new material from other sources.

Another copy of the work is noticed in Wien, No. 1628. See also Brock., vol. i, p. 410, and Hâj. Khal., vol. iv, p. 267.

foll. 18<sup>b</sup>-25<sup>b</sup>.

II.

## شرح عمدة المغيد SHARH 'UMDAT AL-MUFID.'

Another commentary on As-Sakhâwî's '*Umdat al-Mufid*', by Shamsaddîn Ahmad bin Mahmûd al-Adib al-Hâkim al-Muqrî، شمس الدين احمد بن محمود الاديب الحكيم المقربي. Ahmed bin Muhammad al-Hakim al-Muqrî.

**Beginning:**—

الحمد لله الذي انزل القرآن العظيم والذكر الحكيم <sup>الْحَمْدُ لِلّٰهِ الَّذِي أَنْزَلَ الْقُرْآنَ الْعَظِيمَ وَالذِّكْرُ الْحَكِيمُ الْخَمْسُ \*</sup>

Cf. Hāj. Khal., vol. iv, p. 267.

foll. 25<sup>b</sup>-28<sup>b</sup>.

III.

ارجواة التجويد

### URJŪZAT AT-TAJWID.

A metrical tract, consisting of 132 verses on the subject of the correct pronunciation of the letters of the Arabic alphabet.

محمد بن خليل القباقبي (d. A.H. 849=A.D. 1445); for some account of whom see No. 1250 above.

**Beginning:**—

يقول راجي الله ذى المawahب محمد الشهير بالقباقبى  
بدأت فى نظمي ببسم الله و فيه ثنیت بمحمد الله

Though the first two verses of the present tract are identical with those of the *Majma' as-Surûr*, another metrical work by the same author, treating of the various readings of the fourteen Qurân-readers (see Cairo, vol. i, p. 105), yet it is clear that the present tract is a different work, and in the last verse is entitled by the author *Urjûzat at-Tajwid*, as below:—

قد نجرت ارجواة التجويد ببمحمد ربى المالك المجيد

No other copy of the tract is known.

foll. 28<sup>b</sup>-29<sup>b</sup>.

IV.

منظومة فى الصاد و الظاء

### MANZŪMAH FI'D-DĀD WA'Z-ZĀ'.

A versified essay on the letters (d) ض (z), with the following heading:—

هذه الآيات من نظم سيف الدين أبي نصر محمد بن محمود رحمة الله لغظات اذا كتبت بالضاد كانت بمعنى و اذا كتبت بالظاء كانت بمعنى غيره و تفسير ما يشكل من غريبها تانى كل لفظة نظاما و الحمد لله وحده \*

سيف الدين أبو نصر محمد بن محمد

\*Beginning :—

افضل ما فاء به الانسان و خير ما جرى به الانسان  
حمد الله و الصلوة بعده على النبى فهو خير عبدة

fol. 29<sup>b</sup>–33<sup>a</sup>.

V.

بهجة المقربين

### BAHJAT AL-MUQARRABIN.

An anonymous tract, dealing with the rules regarding the letter ن, the *Tanwin* (nasal vowels), the *Hurūf al-Madd* (prolongation) and the *Makhārij al-Hurūf* (articulation).

Beginning :—

الحمد لله رب العالمين ..... اما بعد فهذه بهجة المقربين في  
معرفة النون الساكنة و التنوين و المد و مخارج الحرف و صفاتها و مالكل  
حرف من الالقاب و الصفات الخ \*

fol. 33<sup>b</sup>.

VI.

شروط الفاتحة

### SHURŪT AL-FĀTIHĀH.

A short essay, explaining the rules regarding the recitation of *Sūrat al-Fātihah* (the first chapter of the Qurān). The author's name is not known.

Beginning :—

الحمد لله الذي انشأنا بقدرته الخ

fol. 34<sup>a</sup>–36<sup>a</sup>.

VII.

قصيدة الشیخ الوعظی

### QASĪDAT ASH-SHAIKH AL-WA'IZI.

An ode consisting of 102 verses, containing moral lessons, by *Ash-Shaikh al-Wa'izī* الشیخ الوعظی

Beginning :—

ليعنِ المقام بدار الوزن الندمي [sic] ولا معاشرة الوباش من شيمى  
انا الوعيظي ولبي في الشعر نافلة اسمع وصية [sic] امين غير متهم

The *Qasîdah*, noticed in Berlin, No. 8088, is evidently the same ode ; but the Berlin MS. has 130 verses, and is probably the more correct version. The above two verses are quoted in that catalogue with some variation, as follows :—

ليس المقام بدار الذل من شيمى ولا مجاورة الوباش من هممي  
انا الوعيظي ولبي في الشعر نافلة افهم كلامي شبيه الدر منتظمي

يا رب اغفر لنا ظها وقاتلها The last verse of the Berlin copy, beginning with, is not given in our MS.

foll. 37<sup>a</sup>—37<sup>b</sup>.

VIII.

### منظومة في التسابيح

### MANZÛMAH FI'T-TASÂBÎH.

An ode containing 34 verses in praise of God, by Maḥmûd al-Lutfî. محمود الطفي.

Beginning :—

سبحان ربِّي الذي قد كَانَ فِي الْأَزْلِ ربِّا رحِيماً وَ هَذَا الْوَصْفُ لَمْ يَرِزِّلْ

In this ode, all but the last five verses begin with the word سبحانه or سبحانه.

foll. 37<sup>b</sup>—38<sup>b</sup>.

IX.

### استغفارة

### ISTIGFÂRAH.

An ode of 44 verses on the *Istigfâr* or praying for God's pardon, by Ibn al-Qâsim al-Munâwî. ابن القاسم المناوي.

Beginning :—

استغفر لله من ذنبي ومن زللي ومن فعالبي و من قول بلا عمل

fol. 38<sup>b</sup>.

X.

## القصيدة المنفرجة

## AL-QASIDAT AL-MUNFARIJAH.

An ode of 15 verses in praise of God, by Al-Yâfiî; probably عفيف الدين عبد الله بن اسعد الله بن اسد الدین 'Affifaddîn 'Abdallâh bin As'ad al-Yâfiî (d. A.H. 768=A.D. 1368; see Lib. Cat., vol. xiii, No. 908).

Beginning :—

يَا مَدْرَا بِسْرِعِ الْلَّطْفِ وَ الْفَرْجِ      عَنِ الدَّشَائِدِ لِلْمَهْوَفِ ذِي الْحَرْجِ

The whole MS. is written in Arabian Naskh.

Not dated; probably 17th century.

No. 1292.

foll. 25; lines 27; size  $8\frac{1}{2} \times 5$ ;  $6 \times 2\frac{3}{4}$ .

## قرة العين

## QURRAT AL-'AIN.

A treatise on *Fathah* (the vowel which is sounded in Arabic like "a") and *Imâlah* (i.e., giving to *Fathah* a sound like that of the vowel *Kasrah*).

Author: Abu'l-Baqâ' 'Alî bin 'Uşmân bin Muhammâd bin Abî al-Biqâ'â'îlî bin 'Uthmân al-Qâsih al-'Udrî al-Baghdâdî (d. A.H. 801=A.D. 1399); for some account of whom see No. 1233 above.

Beginning :—

قال الشيخ الامام العلام نور الدين علي ابوالحسن بن عثمان بن احمد بن ابى الحسن الشهير بالقاصح اما بعد حمد الله رب العالمين و الصلوة و السلام على سيدنا محمد خاتم النبیین و آله و صحبه اجمعین فان هذه رسالتة سميتها قرة العین و جمعت فيها المشهور من الفتح و الامالة و بين اللغظین مما قرأت به و رویته عن الانئمة السبعة من الطرق المعمول عليها في عصرنا الخ \*

We are told, in the preface, that the work is based on authentic traditions of the seven canonical readers of the Qurân, and that the main object of the author is to help students of *At-Taisîr* of Ad-Dâni (No. 1215, ii above) and the *Hîrz al-Amâni* of Ash-Shâtiûbî (No. 1221 above).

The work is arranged according to the Sûrahs of the Qurân.

For other copies see Berlin, Nos. 549–550; Leyden, No. 1641; Paris, No. 2677; Cairo, vol. i, p. 109; and Âsafiyah, p. 302. See also Hâj-Khal., vol. iv, p. 511, and Brock., vol. ii, p. 165.

Written in elegant Naskh, with the headings in red, within red-ruled borders. Fol. 24 should come after fol. 17.

Not dated; probably 19th century.

At the end is a licence (أذن نامة شريف), dated A.H. 1215=A.D. 1800, granted by Fâidallâh Âfindî to his disciple, Muṣṭafâ bin Ibrâhîm Âfindî, authorising him to narrate his teachings to others.

No. 1293.

fol. 71; lines 15–22; size  $6\frac{1}{4} \times 4\frac{1}{4}$ ;  $5 \times 2\frac{3}{4}$ .

تحفة الانام

### TUHFAT AL-ANÂM.

A treatise on the subject of pausing at the letter ه (Hamzah), in reading the Qurân, according to the methods of Hamzah (d. A.H. 156 =A.D. 773) and Hishâm (d. A.H. 245=A.D. 859).

By the same Ibn al-Qâshî al-Baghdâdi.

• The full title of the work, as given in the preface, is as follows:—

تحفة الانام في الوقف على الهمزة لمحمزة و هشام \*

Beginning:—

الحمد لله النافذة قدرته القاطعة حججته العالية كلمته السابقة نعمته  
الذى تكلم بالقرآن في ازيته و حفظه لمن شاء من برته ..... أما  
بعد فانك سألتني ايها الاخ الصالح النجيب الفالح ..... ان الشخص  
لك و رقات تحتوي على بعض مسائل من باب وقف حمزة و هشام فاجبتك  
\* الى ما سألت الغ

The author tells us, in the preface, that he wrote this work at the request of his brother, whom he does not mention by name, and that he derived material from the *Kitâb at-Taisîr* of Ad-Dâni (No. 1215, ii above), the *Kitâb an-Nashr* of Ibn al-Jazârî (No. 1243 above) and several commentaries on the *Hirz al-Amânî* of *Ash-Shâtîbî* (No. 1221 above).

For other copies see Cairo, vol. i, p. 106, and *Âsafiyah*, p. 296.  
Written in *Naskh*.

Not dated; probably 18th century.

### No. 1294.

foll. 54; lines 23; size  $8\frac{1}{2} \times 5$ ;  $6 \times 3$ .

The Same.

Another copy of the same work, beginning as the above.

Written in fair *Naskh*, with the headings in red.

Dated A.H. 1184=A.D. 1770.

### No. 1295.

foll. 1<sup>b</sup>-74<sup>a</sup>; lines 14; size  $8\frac{1}{4} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

(Two separate works bound together.)

foll. 1<sup>b</sup>-74<sup>a</sup>.

I.

The Same.

Another copy of the same work, beginning as the above.  
Foll. 74<sup>b</sup>-75<sup>a</sup> are blank.

foll. 75<sup>b</sup>-117<sup>a</sup>.

II.

[مسائل القراءة]

### [MASÂ'IL AL-QIRÂ'AT.]

A treatise on the correct reading of the Qurâن, written by Zainaddîn Abu'l-'Azâ'im Sultân bin Ahmâd bin Salâmah bin Ismâ'il al-Mazzâhî al-Misrî al-Azhârî ash-Shâfi'i (d. A.H. 1075=A.D. 1664), in answer to a question put to him.

The preface, which is written by a pupil of the author, begins thus :—

الحمد لله الذي فيض للعلم أئمة قائمين به في كل وقت و أوان و  
اهلهم لبيان حل المشكل منه باظهور حجۃ و برهان ..... و بعد فيقول  
شيخنا و سيدنا و مولانا العالم العلامۃ الحبیر البھامۃ جامع اشتات  
الفضائل شمس النھار ..... زین الدین ابن احمد سلطان المزاھی  
الشافعی الازھری الفقیہ المقری متعنا اللہ بوجوہة الخ \*

The question begins thus :—

ما قولکم رضی اللہ تعالیٰ عنکم فی البسملة في اجزاء براءة هل هي  
متروكة فيها الخ \*

The answer, which is divided into twenty *Mas'alah*, begins thus :—

اجابت ان اتكلم عليه و آخرة كل مسئلة بالكلام عليها مع ذكر ما يتعلّق  
بها ..... و هذا اوان الشروع فاقول اعلم ان جملة المسائل المذكورة  
عشرون مسئلة المسألة الاولى في البسملة في اجزاء براءة الخ \*

Written in fair *Naskh*.

Dated, A.H. 1176=A.D. 1763.

Scribe: حافظ صبغة الله ولد شیخ سلام الله ساکن قصبه کوت در ملک میوات.

### No. 1296.

fol. 37 ; lines 20 ; size  $8\frac{1}{2} \times 6$  ;  $6 \times 3$ .

الحاوashi المفھوم في شرح المقدمه

**AL-HAWASHI AL-MUFHIMAH FI  
SHARH AL-MUQADDIMAH.**

A commentary on *Al-Muqaddimat al-Jazariyah*, the well-known metrical treatise on the correct pronunciation of the Qur'an, by Shamsaddin Abu'l-Khair Muhammad bin Muhammad Ibn al-Jazari (*d. A.H. 833=A.D. 1429*).

Beginning :—

الحمد لله المتعال في جلال قدس لا احصي ثناء عليه كما هو لثنى  
على نفسه ..... اما بعد فان اولى ما تصرف فيه البهم العوال كلام  
الله الكبير المتعال الخ

The author of the commentary does not reveal his name, but in his preface refers to the author of the text as his father. From biographical notices of his father, we know him to have been Shihâbaddin Abû Bakr Ahmed bin Muhammed شهاب الدين ابو Bakr احمد بن محمد. He was born at Damascus in A.H. 780=A.D. 1379, and was educated as a specialist in Qirâ'at and Tajwîd. For some time he lived with his father at Brussa, and afterwards in Cairo, where he was appointed by Tamerlane as his ambassador at the court of Sultân Farâj Ibn Barqûq (A.H. 801-815=A.D. 1398-1412). Besides the present work, he wrote commentaries on two other works of his father, viz., (i) *Tayyibat an-Nashr* (No. 1246 above), and (ii) *Muqaddimatu 'Ilm al-Hadîs* (see Berlin, No. 1084). His commentaries were very much appreciated by his father, who speaks of them in the following terms (*vide Ash-Shaqâ'iq an-Nu'mâniyah*, vol. i, p. 39):—

و لما كان بمصر في غيابي و انا مجاور بمكانتي شرح طيبة النشر فا حسن  
فيه مع انه لم يكن عنده نسخة بالحواشي التي كنت كتبت عليها و من  
قبل ذلك شرح مقدمة التجويد و مقدمة علم الحديث من نظمي في  
غاية الحسن \*

The date of his death is not known.

At the end of the commentary is a chapter on the rules to be observed in reading the Qurâن.

The work was completed, as stated by the author at the end, on Saturday, the 27th Rabî' II, A.H. 806=A.D. 1403, at Lârindah, a town in Qarâmân.

For other copies see Berlin, Nos. 511-12; Gotha, No. 563; Br. Mus. Suppl., No. 93; Nûr 'Uşmâniyah, Nos. 82-3; Kûprîlîzâdah, p. 180; Cairo, vol. i, p. 35, vol. vii, pp. 215, 221; Âsafiyah, p. 296; and Râmpûr, p. 48. See also Hâj. Khal., vol. vi, p. 78, and Brock., vol. ii, p. 202.

The work has been twice printed, viz., in Cairo, A.H. 1309, and in Kâsân, A.D. 1893.

The present copy was transcribed by Mahmûd bin Muhammed, at the instance of his teacher, Mullâ Nasrallâh.

Written in Nasta'liq, with quotations from the text in Naskh.  
Dated Friday, the 14th Rabi' I, A.H. 1262=A.D. 1846.

No. 1297.

fol. 56; lines 21; size  $8\frac{3}{4} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{3}{4}$ .

اللائي السنديه في شرح المقدمة الجزرية

## AL-LA'ÂLÎ AS-SANIYAH FÎ SHARH AL-MUQADDIMAT AL-JAZARIYAH.

A commentary on *Al-Muqaddimat al-Jazariyah*, by Shihâbuddin Abu'l-'Abbâs Ahmad bin Muhammâd bin Abî Bakr al-Khatîb al-Shéhab al-dîn Abû 'Ubaydah Ahmed bin Muhammâd bin 'Abî Bakr<sup>i</sup> (d. A.H. 923=A.D. 1517; see Lib. Cat., vol. v, part i, No. 169).

Beginning:—

قال الفقير الى ربه احمد بن محمد بن ابي بكر بن عبد الملك بن احمد بن محمد بن حسين بن علي بن احمد بن علي القسطلاني المقرئ غفر الله له و للمسلمين احمد الله سبحانه حمدا كثيرا دائما بدورته باقيا ببقائه ..... اما بعد فهذا تعليق على مقدمة الشيخ الامام بقية المحققين الاعلام ابى التخير محمد بن محمد الجزرى الشافعى سقى

\* الله ثراة الخ

The above is the title of the work, as given in the preface as well as on the title-page; but in Hâj. Khal., vol. vi, p. 78, Berlin, No. 526, and An-Nûr as-Sâfir, fol. 57<sup>b</sup>, it is entitled العقود السنديه في مقدمة الجزرية شرح المقدمة الجزرية.

In the preface, the commentator tells us that he wrote this commentary at the request of some of his friends, incorporating much useful matter from the work of Al-Jâ'barî (d. A.H. 732=A.D. 1332).

The preface is followed by an *Isnâd*, or chain of the commentator's successive teachers through whom he received the teachings of the author of the text.

A short biographical notice of the author of the text is given on fol. 3<sup>b</sup>, under the heading تتمه.

In the colophon, it is stated that the work was completed on the

19th Safar, A.H. 875=A.D. 1470, at Cairo; that it was revised by the author himself in A.H. 877=A.D. 1472 at Mecca; and that, at Mecca and also at Medina, it was read to some of the most learned men of the time, and finally to Shaikh 'Abdalqâdir al-Minhâj, who was entrusted by the author with the publication of the work on the 17th Muharram, A.H. 880=A.D. 1475.

Another copy of the work is noticed in Cairo, vol. i, p. 104.

Written in fair Naskh, with quotations from the text in red.

Not dated; probably 19th century.

### No. 1298.

foll. 22; lines 23; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{4} \times 3\frac{1}{2}$ .

القائق المحكمه في شرح المقدمة

### AD-DAQÂ'IQ AL-MUHKAMAH FÎ SHARH AL-MUQADDIMAH.

A commentary on *Al-Muqaddimat al-Jazarîyah*, by Zainaddîn Abû Yahyâ Zakariyâ bin Muhammâd al-Ansârî (d. A.H. 926=A.D. 1520); for some account of whom see Lib. Cat., vol. xiii, No. 921.

Beginning:—

قال شيخ الاسلام و المسلمين زين الملة و الدين ابو يحيى زكريا الانصاري الشافعي ..... الحمد لله الذي افتح بالحمد كتابه و اجزل لمن

جودة و عمل به ثوابه الخ \*

The work was completed, as stated by the author at the end, on the 1st Shawwâl, A.H. 883=A.D. 1478.

For other copies see Berlin, Nos. 516-21; Wien, No. 1636; Br. Mus. Suppl., No. 94, ii; Alger, No. 407; Cairo, vol. i, pp. 97, 109, 112, 113, vol. vii, pp. 213, 495; and Âsafiyah, p. 298. See also Hâj. Khal., vol. vi, p. 79, and Brock., vol. ii, p. 202.

The work has been printed in Cairo, A.H. 1308.

The present copy was transcribed by Yûsuf bin Muhammâd ash-Shirbînî, a scholar of some repute and the author of هر الفحروف في شرح قصيدة ابي شادوف, which has been printed in Bûlâq, A.H. 1274, and lithographed in Cairo, A.H. 1289. He lived in the latter half of the

11th century of the Hijrah. He was alive up to A.H. 1098=A.D. 1687. See Brock., vol. ii, p. 278.

\* Written in cursive Naskh, with quotations from the text in red.  
Dated A.H. 1068=A.D. 1658.

The title-page contains the signature of Muhammād bin Ahmad al-Halabī, to whom the MS. once belonged.

### No. 1299.

foll. 27; lines 16-23; size  $8\frac{1}{2} \times 6$ ;  $6 \times 4$ .

The Same.

Another copy of the same work, beginning as the above.

Written in minute Naskh, with marginal notes.

Dated Tuesday, the 10th Rajab, A.H. 1170=A.D. 1756.

The title-page contains notes concerning the purchase of the MS. by two former owners, viz., (i) Husain bin 'Abdallāh, and (ii) Diyā' al-Islām Ismā'il ash-Shahārī.

### No. 1300.

foll. 70; lines 23; size  $8 \times 6$ ;  $5\frac{3}{4} \times 3\frac{3}{4}$ .

(Two separate works bound together.)

foll. 1-21.

I.

The Same.

Another copy of the same work, beginning as the above.

The colophon runs thus:—

وكان الفراغ من هذه المقدمة يوم الخامس في شهر شوال الحرام  
سفة تسعمائة وثلاث وخمسين ..... كتبه الفقير الراجي عفو ربه  
ابراهيم بن اسكندر \*

Written in small Arabian Naskh, with quotations from the text in red.

Dated the 5th Shawwāl, A.H. 953=A.D. 1456.

foll. 22-70.

II.

الحواشي المفهمة

**AL-HAWĀSHĪ AL-MUFHIMAH.**

Another copy of *Al-Hawāshī Al-Mufhimah*, beginning as No. 1296 above.

The colophon reads thus:—

تم الكتاب نهار الخميس الخامس خلون من شهر رجب سنة ثلث  
و، حمسين و تسعمائة \*

Written in small Arabian *Naskh*, with quotations from the text in red.

Dated Thursday, the 5th Rajab, A.H. 953=A.D. 1546.

No. 1301.

foll. 56; lines 31; size  $8\frac{3}{4} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

حاشية على شرح المقدمة الجزيرية

**HĀSHIYAH 'ALĀ SHĀRH AL-MUQAD-DIMAT AL-JAZĀRIYAH.**

A gloss on *Ad-Daq'i al-Mukhamah* (No. 1298 above), being an abridgment of the gloss written by Sharafaddin bin Zain al-Âbidin Yûsuf (d. A.H. 1068=A.D. 1657), the grandson of the author of the text.

Author: Abu's-Su'ûd Ahmad bin 'Umar al-Isqâti al-Hanafî ابو السعود احمد بن عمر الاسقاطي الحنفي 1073=A.D. 1662. He was born in Cairo, A.H. 1096=A.D. 1685), Muhammad bin 'Abdalbâqî az-Zarqânî (d. A.H. 1122=A.D. 1710), Ahmad bin Muhammad al-Khalifi (d. A.H. 1127=A.D. 1715) and several other eminent scholars. He seived as a professor in the Jâmi' al-Azhar, and died on the 12th *Du'l-Qa'dah*, A.H. 1159=A.D. 1746. See *Silk ad-Durar*, vol. i, p. 149; *Tâj at-Tabaqât*, vol. xii, part ii, fol. 40<sup>a</sup>; and Brock., vol. ii, p. 327.

Beginning:—

يقول العبد الفقير الى لطف ربِّه الجلي وَ التَّخْفِي احمد بن عمر  
الاسقاطي ..... الحمد لله الذي وفق من شاء لتجوييد كتابه وَ اجزل  
لمن لا ذ بمحض هدية \*

The present gloss explains only verbal difficulties in the text, introducing the sentences to be explained with the word قوله in red.

No other copy of the work is known.

Written in small Arabian Naskh.

Dated Monday, the 20th Rabī‘ I, A.H. 1183=A.D. 1769.

Scribe: محمد القربي المالكي.

No. 1302.

fol. 73; lines 25; size  $7\frac{3}{4} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

المنسخ الفكريه في شرح الجزرية

**AL-MINAH AL-FIKRIYAH FI SHARH  
AL-JAZARIAH.**

A commentary on *Al-Muqaddimat al-Jazariyah*, by Mullā ‘Alī, bin Sultān Muḥammad al-Qārī al-Harawī (d. A.H. 1014=A.D. 1606; see Lib. Cat. vol. v, part i, No. 237).

Beginning:—

الحمد لله الذي اودع جواهر المعانى الضيائىه فى قوالب زواهر  
المعانى من الحروف البهجائية ..... اما بعد فيقول الملتجى الى  
حرم ربه الباري علي بن سلطان محمد القاري ..... ان المقدمة  
المنسوبة للعلامة شيخ الاسلام وال المسلمين ..... الشيئن ابو الحظير شمس  
الدين محمد بن محمد الجزري قدس سره السري ما رأيت لها  
شرحًا كاملا يبين بيانا شاملًا يكون لتحقيق الحقائق كفلا فسنج بعالی ان اصنع  
عليها شرحا معتدلا لامختصرًا مخلا و لا مطولا مملا النج \*

For other copies see Berlin, No. 522; Br. Mus. Suppl., No. 95; India Office, No. 49; Cairo, vol. i, p. 116, vol. vii, p. 426; and Hamidiyah, No. 22.

The work has been printed in Cairo, A.H. 1308.

Written in fair Naskh, with occasional vowel points. The quotations from the text are in red.

Dated A.H. 1116=A.D. 1704.

Scribe: عمر بن عمر البدراوي الازهري الشافعى.

The title-page contains, besides a seal and signature of a certain Hâfiẓ Yahyâ Âfîndî, dated A.H. 1214=A.D. 1799, a note by ‘Abdarrahmân bin ‘Abdallâh bin ‘Abdarrahmân Sarrâj al-Makkî concerning his purchase of the MS. in A.H. 1280=A.D. 1863.

## No. 1303.

foll. 101; lines 17-19; size 9×7; 7×6.

(Three separate works bound together.)

foll. 1<sup>b</sup>-63<sup>a</sup>.

I.

### كتاب الوقوف

### KITÂB AL-WUQÛF.

An index of the pauses (وقف) to be observed in reading the Quranic text, arranged according to Sûrahs, giving the end of each verse and stating the class of stop employed in every case.

The author's name is not known.

Beginning:—

سورة الفاتحة الكتاب مدنية ويقال مكية وهي سبعة آية حروفها مائة،  
وثلاثة وعشرون و كلامها خمسة وعشرون كلمة ..... العالمين ③  
الرحيم ③ الدين ③ الخ \*

No other copy of the work is known.

Written in elegant Naskh, with marginal notes. The headings are in red. The correct order of the folios should be as follows: 1-8, 14, 10-13, 9, 15, 23, 17-22, 16, 24-63.

Dated A.H. 891=A.D. 1486.

Scribe: درويش بن احمد.

foll. 63<sup>b</sup>-64<sup>b</sup>.

II.

### متقفات قراء

### MUTTAFAQÂT-I-QURRÂ'.

A short fragment of a Persian work, dealing chiefly with those principles of Qirâ'at which are universally accepted.

The author's name is not known.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين ..... أما بعد اين  
مختصر بست در متفقات قراء و نقل است از زید بن ثابت رضي الله عنه  
که قراءة القرآن سفنة ماثورة يأخذها الآخر عن الاول الخ \*

The headings contained in the present fragment<sup>c</sup> are as follows :—

- |       |   |
|-------|---|
| (i)   | باب اول در اعوذ گفتن و بسم الله گفتن        |
| (ii)  | باب دوم در بیان احکام نون ساکن و تنوین      |
| (iii) | باب سیوم در ادغام                           |
| (iv)  | باب چهارم در ادغام دو حرف از یک جنس         |
| (v)   | باب پنجم در تفخیم لفظ الله و ترقیق او       |
| (vi)  | باب ششم در تفخیم راء                        |
| (vii) | باب هفتم در ادغام چند کلمه معین مثل "احاطت" |

Written in fair Nasta'liq.

Not dated ; probably 16th century.

fol. 65<sup>a</sup>—101<sup>b</sup>.

III.

[مسائل نماز]

### [MASÂ'IL-I-NAMÂZ.]

A fragment of a Persian work on prayer.

The author's name cannot be traced. He refers on fol. 99<sup>b</sup> to his Persian translation of the *Fatâwâ* of Qâdi Khân (d. A.H. 592 = A.D. 1196), thus :—

اما نماز پیشین در روز اول رواست زیرا که پیش از ری ھیچ نماز فوت شده  
نیست ..... تمامی این مسئله را در قاضی خان بیینند یا در ترجمه  
دی که ما نبشه ایم \*

The present fragment deals with that part of the subject which is concerned with the correct pronunciation of the Qurân, when used in prayer ; also with the rules for repeating prayers, to make up for having omitted them at the appointed time. It opens abruptly with the words :—

اگر قرآن را درست قراءة نکرده باشد و تجوید را ندانسته باشد و سعی  
نمیکند و غلط و خطأ میکند این را زلة القاري نمی گویند بلکه این جمل و  
قصیر است و این عفو نیست و باین فناز فاسد میگردد الخ \*

Written in fair Naskh. Slightly worm-eaten and water-stained.  
Not dated; probably 16th century.

Fol. 1<sup>a</sup> contains, besides miscellaneous notes and extracts from other works, the seal and signature of Zainaddin Ahmad Khân Bahâdur, dated A.H. 1229=A.D. 1814.

### No. 1304.

fol. 215; lines 9; size  $6 \times 4\frac{1}{2}$ ;  $5 \times 3\frac{1}{2}$

[كتاب في أحكام القراءة والتجويد]

### [KITÂB FÎ AHKÂM AL-QIRÂ'AT WA'T-TAJWÎD.]

A work on the correct reading of the Qurâن.

Author: Ahmed bin Ahmad an-Najjârî.  
He flourished in the earlier part of the 10th century of the Hijrah.

Beginning:—

الحمد لله الذي انزل كتابه القرآن على نبيه محمد افضل ولد عدنان  
صلى الله عليه و على آله و اصحابه السادة الاعيان صلاة و سلاما دائمين على  
مم الدّهور والازمان وبعد فيقول العبد الفقير المعتبر بالعجز و التقصير  
الراجي عفويه القدير احمد بن احمد النجاري الخ \*

The following colophon, dated the 15th Sha'bân, A.H. 926=A.D. 1520, suggests that the present is an autograph copy:—

و كان الفراغ من كتابته الخامس عشر شعبان المبارك سنة ست و  
عشرين و تسعماة و الحمد لله و حدة و صلى الله على سيدنا محمد و على آله  
و صحبه و سلم تسليما كثيرا و ذلك بخط مؤلفه احمد بن احمد النجاري \*

Four flyleaves at the end contain an appendix, treating of the letter *yâ*, redundant in reading) according to the method of Abû 'Amr bin al-'Alâ' (d. A.H. 154=A.D. 771).

No other copy of the work is known.

Written in Arabian *Naskh*, with all the vowel-points. Several folios seem to be wanting after foll. 1 and 8.

Dated the 15th *Sha'bân*, A.H. 926=A.D. 1520.

### No. 1305.

foll. 153; lines 25; size  $6\frac{3}{4} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{3}{4}$ .

(Three separate works bound together.)

foll. 1<sup>b</sup>-84<sup>b</sup>.

I.

المقصد للتلخيص ما في المرشد

### AL-MAQSAD LITALKHÎS MÂFI'L-MURSHID.

An index of the pauses (وقف) to be observed in reading the Quranic text.

Author: Zainaddin Abû Yahyâ Zakariyâ bin Muhammâd al-Anshârî (زين الدين ابو يحيى زكريا بن محمد الانصارى *d.* A.H. 926=A.D. 1520; see Lib. Cat., vol. xiii, No. 921).

Beginning:—

قال سيدنا و مولانا ..... الحمد لله على آله و الصلاة على سيدنا محمد و آله و اصحابه و بعد فهذا مختصر المرشد في الوقف والابتداء الذي فيه العلامة ابو محمد التحسن بن علي بن سعيد العماني رحمة الله تعالى و قد التزم ان يورد فيه جميع ما اورده اهل هذا الفن و انا اذكر مقصود ما فيه مع زيادة بيان محل النزول و زيادة اخرى غالباً عن ابي عمرو عثمان بن سعيد المقرئ الخ \*

The author tells us here that he abridged the present work from *Al-Murshid* of Abû Muhammâd al-Hasan bin 'Ali bin Sa'îd al-Ummâni (see *Hâj. Khal.*, vol. v, p. 493), with certain additions derived from other works, especially from that of Abû 'Amr 'Usmân bin Sa'îd ad-Dâni (*d.* A.H. 444=A.D. 1053).

For other copies see Berlin, No. 564; Leyden, No. 1645; and Râmpûr, p. 55.

The work has been printed at Bûlâq, A.H. 1282.

Written in Arabian Naskh, with the headings in red.  
 Dated Friday, the 15th Ṣafar, A.H. 1155=A.D. 1742.  
 Scribe: مصطفى بن احمد بن سمياء الادبي.

foll. 88<sup>b</sup>-127<sup>b</sup>

II.

تحفة النبلاء بقراءة أبي عمرو بن العلاء

## TUHFAT AN-NUBALÂ' BIQIRÂ'AT ABI 'AMR BIN AL-'ALÂ'.

A work on the readings of the Quranic text which are peculiar to Abû 'Amr bin al-'Alâ' (d. A.H. 154=A.D. 771).

Author: Muḥammad bin Muḥiyaddîn an-Namirah محمد بن محيي الدين النمرة. He flourished towards the end of the 11th century of the Hijrah.

Beginning:—

الحمد لله الذي هدانا لحفظ القرآن وفقنا لتلاوته واجب احکام تجويدة على كل من اراد الشروع في قراءته ..... و بعد فيقول قليل البضاعة من العلم والمعونة والراجي من الكريم الفتاح ان يعينه ويسعده محمد بن محيي الدين النمرة نزيل مكة المشرفة الخ \*

The author tells us in the preface that, in A.H. 1098=A.D. 1687, some pupils of his, who were leaving Mecca for their home in Aleppo, requested him to write the present work, which he composed at the shrine of the celebrated saint Shaikh Muhiyaddin Ibn al-'Arabi (d. A.H. 638=A.D. 1240).

The work is divided into two *Fasl* and two *Bâb* as follows:—

*Fasl I.* Fol. 89<sup>a</sup>. الفصل الاول من الفصلين في حكم ما قاله الأئمة  
 الأعلام ومشايخ الإسلام من وجوب تعليم احکام التجويد على كل من اراد ان يقرأ من الانام  
 وتعريف قراءته لشيء من القرآن من غير احکام \*

*Fasl II.* Fol. 90<sup>a</sup>. الفصل الثاني في ما وضعه ائمة القراء اهل  
 الاتقان والبيان من مخارج العروف و الصفات  
 وقواعد احکام تجويد قراءة القرآن \*

*Bâb I.* Fol. 94. الباب الاول في بيان اصول قراءة أبي عمرو بن العلاء .

*Bâb II.* Fol. 99<sup>a</sup>. الباب الثاني في فوش العروف

No other copy of the work is known.

\* Written in Arabian Naskh; with some marginal notes.

Dated the first Du'l-Hijjah, A.H. 1154=A.D. 1742.

Scribe: عبد المطلب بن الشيخ مصطفى الزباده.

The title-page contains a poem by a certain Muhammed al-Hanbali, who traces his *Jnâd* (chain of successive teachers) to the author of the present work, An-Namirah. The poem begins thus:—

فُرِغَتْ مِنْ ذِي التَّحْفَةِ الْسَّنِيَّةِ بَعْدَ مِنْ الطَّافَّةِ خَفْيَةٍ

foll. 129<sup>a</sup>-153<sup>b</sup>.

III.

### قرة العين

## QURRAT AL-'AIN.

A treatise on *Fathah* (which is sounded in Arabic like "a") and *Imâlah* (giving to *Fathah* a sound like that of the vowel *Kasrah*), by Abu'l-Baqâ' 'Alî bin 'Usmân bin Muhammed bin Ahmâd bin al-Hasan ابو البقاء علي بن عثمان بن محمد بن احمد بن احمد (see No. 1292 above).

Beginning:—

قال الشيخ الإمام العالم العلامة شيخنا ابو البقاء علي بن عثمان بن  
محمد بن احمد بن الحسن القاصح العذري رحمه الله تعالى اما بعد حمد  
الله رب العالمين ..... فان هذه رسالة سميتها قرة العين الخ \*

Written in Arabian Naskh, with the headings in red.

Dated A.H. 1154=A.D. 1742.

Scribe: عبد المطلب بن الشيخ مصطفى الزباده.

Two flyleaves, at the end, contain miscellaneous notes and extracts from other works. Foll. 85<sup>a</sup>-87<sup>a</sup> are blank. Fol. 87<sup>b</sup> contains a short poem on . ياءُكَاتُ الْأَضْفَافِ . Fol. 1<sup>b</sup> contains the signature of a certain Ahmâd bin 'Umar Âfindî, to whom the MS. once belonged. Seals of As-Sayyid Ahmâd and As-Sayyid Amîn Ja'fârî are found in the margins of foll. 2<sup>a</sup> and 3<sup>a</sup>.

No. 1306.

foll. 10 ; lines 25 ; size  $8\frac{1}{2} \times 5$  ;  $7 \times 3\frac{3}{4}$ .

ترجمة المستفيض

**TARJAMAT-AL-MUSTAFID.**

A short treatise on the correct pronunciation of the Qurân.

By Qâdî Jamâladdin Muhammâd bin ‘Umar bin Mubârak bin ‘Abdallâh bin ‘Alî al-Himyarî ash-Shâfi‘î, commonly called Bahraq قاضي جمال الدين محمد بن عمر بن مبارك بن عبد الله بن علي al-Hadramî , the *hâfi* الشاعري الشهير ببعرق العضرمي an eminent scholar and poet. He was born at Hadramout on the night of the 15th Sha'bân, A.H. 869=A.D. 1465. After receiving his early education at home from several scholars, including Muhammâd bin Ahmâd Bâjârî ad-Dawâ‘înî (d. A.H. 903=A.D. 1498), he travelled to Aden, where he studied grammar, law, theology, and other branches of learning under ‘Abdallâh bin Ahmâd Makhramah and Muhammâd bin Ahmâd Bâfadl (d. A.H. 903=A.D. 1498). Afterwards, he visited Zabid, where he attended the lectures of Jamâladdin Muhammâd bin Abî Bakr as-Sâ‘îg (d. A.H. 920=A.D. 1514). He also took lessons in Sûfism from Husain al-Ahdal (d. A.H. 903=A.D. 1498) and Shaikh Abû Bakr bin ‘Abdallâh al-Aidarûs Bâ‘alawî (d. A.H. 914=A.D. 1509; see An-Nûr as-Sâfir, fol. 40<sup>a</sup>). In A.H. 894=A.D. 1489 he made a pilgrimage to Mecca, where he heard traditions from Shamsaddin Muhammâd bin ‘Abdarrahmân as-Sakhâwî (d. A.H. 902=A.D. 1497). After finishing his education, he engaged himself in writing books. He was a prolific writer. Besides the present work, the following compositions of his are enumerated in An-Nûr as-Sâfir (fol. 74<sup>a</sup>):—

١. تبصّرة الحضرة الشاهية الاحمدية بسيرة العحضرية الاحمدية
٢. مختصر الترغيب والترهيب للمنذري
٣. الدسوار النبوية في اختصار الأذكار النبوية
٤. عقد الدرر في الإيمان بالقضاء
٥. العدديقة الانيقه في شرح العروة الوئيده
٦. العخصام المسؤول
٧. العقد الثمين في ابطال القول بالتفبيح والتخصين
٨. العقيدة الشانعية في شرح العقيدة اليافعية
٩. حلية البنات و البنين
١٠. العواشي المفيدة على ابيات اليافعي في العقيدة
١١. ذخيرة الاخوان المختصر من كتاب الاستغناء
١٢. في ما يتعاجل اليه من امور الدين
١٣. ترتيب السلوك الى النبذة المنتخبة من كتاب الاولى للعسكري

؛ متنعة الاسماء باحكام السعاء المختصر من كتاب الامتناع . 14 ; ملك الملوك  
؛ النبذة المختصرة في معرفة الخصال المكفرة للذنوب المقدمة و المؤخرة . 15 .  
رسالة في الحساب . 17 ; مواهب القدس في مناقب ابن العيدروس . 16 .  
شرح الملحبة للعربي . 20 ; منظومة في الطب . 19 ; رسالة في الفلك .  
شرح لامية ابن مالك في التصريف . 21 .

Our author was appointed Qâdî of Shihr (a town in Yemen); but subsequently he resigned the post, and made a visit to Aden, where he was held in great honour by Amîr Marjân. After the death of the Amîr, he visited India, where Mużaffar Şâh II (A.H. 917-932 = A.D. 1511-1525), the King of Gujarat, received him with marks of esteem. He died at Ahmadâbâd on the night of the 20th Sha'bân, A.H. 930 = A.D. 1524. The dates of his death given by Brock., vol. 1, p. 248, and by Rieu, Br. Mus. Suppl., No. 1056, are both incorrect. For further particulars of the author's life see *An-Nûr as-Sâfir* foll. 72<sup>b</sup>-77<sup>a</sup>.

Beginning :—

الحمد لله رب العالمين وصلى الله و سلم على افضل المخلوقين  
..... اما بعد فهذا ترجمة المستفید لمعانی مقدمة التجوید الخ \*

The treatise is divided into ten chapters, each called a *Fasl*, as detailed below :—

- |        |                                      |
|--------|--------------------------------------|
| (i)    | فصل في مخارج العروف                  |
| (ii)   | فصل في صفات العروف                   |
| (iii)  | فصل في التجوید                       |
| (iv)   | فصل في احکام النون الساکنة و التنوين |
| (v)    | فصل في بيان اقسام المد               |
| (vi)   | فصل في معرفة محل الوقف والابداء      |
| (vii)  | فصل في المقطوع و الموصول             |
| (viii) | فصل في هاء التائيث                   |
| (ix)   | فصل في همزة الوصل                    |
| (x)    | فصل في كيفية الوقف                   |

No other copy of the treatise is known.

Written in fair *Naskh*, with the headings in red, within double red-ruled borders. It appears, from the original pagination of the

MS., that foll. 2 and 9, which should come in their proper order, have been misplaced in binding after foll. 8 and 1, respectively.

Not dated; probably 18th century.

No. 1307.

foll. 20; lines 21; size  $9\frac{1}{4} \times 6\frac{3}{4}$ ;  $7 \times 4$ .

بغية المرتاد لتصحيح الصاد

## BUGYAT AL-MURTÂD LITASHÎH AD-DÂD.

A treatise on the correct pronunciation of the letter (ض), by Nûraddîn 'Ali bin Muhammâd bin Khalîl bin Muhammâd bin Muhammâd bin Ibrâhîm bin Mûsâ bin Gânîm bin 'Alî, commonly called نور الدين علي بن محمد بن خليل بن محمد بن ابراهيم بن موسى بن علي الشميري بابن بن خليل بن محمد بن ابراهيم بن موسى بن علي غانم بن علي المقدسي الغزوري الحنفي, a great doctor of the Hanâfî law. He belonged to the tribe of Al-Khazraj. His forefathers were natives of Jerusalem; but he was born at Cairo in A.H. 920=1514. He received his education from several eminent scholars of his native city and of other places, including Shaikh al-Islâm Ahmâd bin Yâhiyâ al-Harawî (d. A.H. 916=A.D. 1510), the great-grandson of the celebrated theologian of Timûr's time, Sa'daddin Mas'ûd bin 'Umar at-Taftâzânî (d. A.H. 791=A.D. 1389). Our author mastered the sciences of Qurâ'at, Hâdiš, and Jurisprudence; and he filled the post of Principal of the Ashrafiyah College. Subsequently, he was appointed Principal of the college founded by Wazîr Sulaimân Pâshâ, and then Professor of Qurâ'n-reading in the college founded by Sultân Hasan. He also held several other distinguished posts, and wrote a large number of works. Besides the present work and those mentioned in Brock., vol. ii, p. 312, the following compositions of his are enumerated in the Khulâsat al-Asâr (vol. iii, p. 181):—

- (i) الرمز شرح نظم الكلتر
- (ii) شرح الاشباء و النظائر
- (iii) الشمعة في احكام الجماعة

His pupil, Al-Khafâjî, in the Raihânat al-Alibba', fol. 166<sup>a</sup>, speaks of him in very high terms, and describes him as a man of great piety and vast learning, an illustrious poet, and an author

and teacher of the highest reputation, sought by pupils from far and near. He performed the pilgrimage to Mecca twice, and thrice visited Jerusalem. He died at Cairo on the night of Saturday, the 28th Jumâdâ II, A.H. 1004=A.D. 1595. See *Khulâsat al-Âsar*, vol. iii, pp. 180–185; *Raihânat al-Alîbbâ'*, fol. 166<sup>a</sup>; ‘Iqd al-Jawâhir, fol. 14<sup>a</sup>; Brock., vol. ii, p. 312; and *Tâj at-Tabaqât*, vol. xi, fol. 10<sup>a</sup>.

Beginning :—

الحمد لله الذي وفق للنطق الفصيح من اراد و وقف عن الحق  
الصريح من لزم العناد و الصلاة و السلام على سيدنا محمد افصح من نطق  
ابالضاد ..... و بعد فيقول المفتقر الى الغني الجوارد علي بن غانم  
المقدسي الحنفي الاعتقاد الخ \*

The author tell us, in his preface, that he composed the present work because of the prevalent ignorance in Cairo regarding the correct pronunciation of the letter (ا). (غ).

The work ends on fol. 14<sup>a</sup>, with the following colophon :—

هذا ما تيسر لي من التعليق مع قلة الزاد في هذا الطريق و كثرة  
موجبات التعويق و مراءات الايجاز و مجانبة التطويل و حسبنا الله و فعم  
الوكيل تمت الرسالة \*

The colophon is followed by a further discussion on the letter ض, evidently by some other writer.

Another copy of the work is noticed in Berlin, No. 7025. See also *Hâj. Khal.*, vol. ii, p. 61.

Written in fair *Naskh*.

Not dated; probably 19th century.

The title-page contains a poem in praise of the present work, by Mawlâ Ibn al-Bustân (the son of Muṣṭafâ bin Pîr Muḥammad, better known as Bustân Afîndî, who died in A.H. 977=A.D. 1569; see Brock., vol. ii, p. 448). The poem was addressed to a certain Qâdî of Cairo, as appears from the following heading :—

تقریظ المولیٰ بن البستان انشده قاضیا بالقاهرة \*

The first verse of the poem runs thus :—

كتاب كامل الارشاد هادي الى حرز الاماني و الرشاد

## No. 1308.

foll. 72; lines 15; size  $8 \times 5 : 6 \times 3$ .

[رسالة في الوقف]

## [RISĀLAH FI'L-WAQF.]

A treatise containing a list of pauses to be observed in reading the Quranic text, according to the system of Muḥammad bin Ṭaifūr as-Sajāwandī (*d. A.H. 560=A.D. 1165*). It is in the nature of an abridgment of the standard work of As-Sajāwandī, who is quoted on fol. 23<sup>a</sup>.

The author's name cannot be traced.

The MS. is defective at the beginning; but only one folio from the preface, which is in Persian, seems to be wanting. It opens abruptly thus:—

بدانکه در قرآن پنج هزار و نود و هشت وقف است از آن جمله ده  
وقف غفرانست چنانکه رسول [الله] صلی اللہ علیہ وسلم فرموده است من  
خمن لی ان یقف علی عشر موضع فی القرآن ضمفت له بالجنة .....  
..... سورة الفاتحة الكتاب سبع آیات مکیة بسم اللہ الرحمن الرحیم  
العالیین الرحیم الدین الخ \*

Fol. 7 should come at the beginning.

Written in fair *Naskh*; with some marginal notes.

Not dated; probably 18th century.

## No. 1309.

foll. 432; lines 21; size  $9 \times 6\frac{1}{2} ; 6 \times 3\frac{3}{4}$ .

منار المهدی فی الوقف و الابتداء

MANĀR AL-HUDĀ FI'L-WAQF  
WA'L-IBTIDĀ'.

An index of the pauses to be observed in reading the Qurān, arranged according to Sūrahs, giving the beginning of each verse, and stating the class of stop employed in every case.

Author: Ahmād bin 'Abdālkarīm bin Muḥammad bin 'Abdālkarīm al-As̄hmūnī. احمد بن عبد الكري姆 بن محمد بن عبد الكريم الشعوني. He

flourished towards the end of the 11th century of the Hijrah. See Berlin, No. 8690, iii.

Beginning :—

الحمد لله الذي نور قلوب اهل القرآن بذور معرفته تنويراً وكسراً  
وجوههم من اشراق ضياء بهجته نوراً وجعلهم خاصة احبابه اكراماً لهم وتوقيراً  
..... اما بعد فيقول العبد الفقير القائم على قدم العجز والقصير  
الراجي عفويته القدير احمد بن الشیخ عبد الكویر بن الشیخ محمد بن الشیخ  
عبد الكویر عامل الله الجميع بفضلة العظيم النع \*

After a very modest preface, the author gives certain miscellaneous matter which, he says, would be useful to readers of the Qurân. This is divided into two *Fâ'idah* and fourteen *Tanbih*.

The work ends with a prayer, followed by some stories relating to the piety of the author's father, grandfather, and great-grandfather.

The work has been twice printed, viz., in Bûlâq, A.H. 1286; and in Cairo, A.H. 1307.

Written in Arabian *Naskh*; with some marginal notes. It appears, from the original pagination of the MS., that foll. 422-428, which should come in their proper order, have been misplaced in binding after fol. 431.

Dated the 19th *Shawwal*, A.H. 1248=A.D. 1832.

Scribe: يوسف بن حسن الشبكشي

### No. 1310.

foll. 16; lines 21; size  $8\frac{1}{4} \times 6$ ;  $6 \times 4$ .

(Two separate works bound together.)

foll. 1<sup>b</sup>-14<sup>a</sup>.

I.

بيان المشكلات

### BAYÂN AL-MUSHKILÂT.

A treatise on the correct pronunciation of the Qurân, by Mullâ Husain bin Iskandar al-Hanafî. ملا حسين بن اسكندر الحنفي

The full title of the work, as given in the preface, is as follows:—  
 بِيَانِ الْمُشَكَّلَاتِ عَلَى الْمُبَدِّيِّينَ مِنْ جِهَةِ التَّحْجِيدِ فِي التَّكَوْنِ  
 الْمُبَدِّيِّينَ

The author wrote several works on the Hanafî law and theology, and flourished in the latter part of the 11th century of the Hijrah. See Brock., vol. ii, pp. 326 and 435.

Beginning:—

الحمد لله الذي جعلنا من التالين لكتابه الذي اورثه من اصطفاه  
 من عبادة واحبابه نسأله بفضله و منه جزيل ثوابه و صلاته و سلامه على  
 خير خلقه محمد و آله و اصحابه و بعد فقد شرعت في كتابة نكبات  
 يسيرات في بيان معرفة الممدودات و المقصورات التي في كتاب الله  
 ذي المئ و الانعامات الخ \*

The work treats of the *Hurûf al-Madd* (prolongation), the *Makhârij al-Hurûf* (articulation), the *Idjâm* (coalescence in pronunciation of two identical or similar letters), and the *Waqf* (pause or stop).

For other copies see Br. Mus. Suppl., No. 96; Cairo, vol. vii, p. 27; and Râmpûr, p. 45.

foll. 14<sup>b</sup>–16<sup>b</sup>.

II.

### تحفة نجباء العصر

### TUHFATU NUJABA' AL-'ASR.

A tract dealing with *An-Nûn as-Sâkinah* (the quiescent *Nûn*), the *Tanwîn* (nasal vowels), the *Hurûf al-Madd* (prolongation) and *Al-Hâ' as-Sâkinah* (the quiescent *Hâ'*).

The title of the work and the name of the author are not found in the MS; but the tract is identical with تحفة نجباء العصر في أحكام النون by the same Mullâ Husain bin Iskandar al-Hanafi, a copy of which is noticed in Râmpûr, p. 45.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين محمد  
 و آله و صحبه اجمعين أما بعد فهذه الرسالة تتعلق بتجويد القرآن بباب أحكام  
 النون الساكنة و التنوين الخ \*

Written in fair Naskh, with occasional rubrics.

◦ Dated Friday, the 1st Rajab, A.H. 1169=A.D. 1756.  
Scribe: احمد.

No. 1311.

fol. 8; lines 21; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

الرسالة المختصرة في التجويد

**AR-RISÂLAT AL-MUKHTÂSARAH  
FI'T-TAJWÎD.**

A short treatise on the correct pronunciation of the Qurâن, by the same Mullâ Husain bin Iskandar al-Hanafi.

Beginning:—

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وعلى آله وصحبه لجمعين يقول العبد الفقير إلى مولاه الغني مثلاً حسين بن اسكندر الحنفي عامله الله بطغته الخفي اعلم بان معرفة التجويد من اهم المهمات وهو فرض قال ابن الجوزي الاخذ بالتجويد حتم لازم الخ \*

At the end, the author refers to his preceding work in the following words:—

وتفصيل هذه المسألة وسائر مسائل هذه الرسالة مبسوط في كتابي المسماى ببيان المشكلات في التجويد \*

Written in Arabian Naskh, with occasional rubrics.

Not dated; probably 17th century.

No. 1312.

fol. 16; lines 21; size  $8 \times 5\frac{3}{4}$ ;  $6 \times 4$ .

باب التجويد للقرآن المجيد

**LUBÂB AT-TAJWÎD LI'L-QURÂN  
AL-MAJÎD.**

A commentary by Mullâ Husain bin Iskandar al-Hanafi on his own work, entitled *Ar-Risâlat al-Mukhtâsarah* (No. 1311 above).

Beginning :—

الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد وعلى آله وصحبته اجمعين يقول العبد الفقير الى مولاه الغندي مثلاً حسين بن اسكندر الحنفي عامله الله باطفه الخفى وبعد فقد استخرت الله تعالى في وضع شرح مختصر على رسالتي المختصرة في التجويد وازيد فيه ان شاء الله تعالى فوائد لطيفة جليلة من زلة القاري ومسائل شتى وغير ذلك وسميتها بباب التجويد للقرآن المجيد الخ \*

The work was composed, as stated by the author at the end, in Jumâdâ II, A.H. 1065=A.D. 1655.

For the contents of the work see Berlin, No. 531.

Written in fair Arabian Naskh, with quotations from the text in red.

Not dated; probably 17th century.

### No. 1313.

foll. 244; lines 7; size  $8\frac{1}{4} \times 5\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

[كتاب في الوقف]

### [KITÂB FI'L-WAQF.]

An index of the pauses to be observed in reading the Qurân based on the *Kitâb al-Waqf Wa'l-Ibtidâ* of Abû Ja'far Muhammâd bin Taifûr as-Sajâwândî (*d. A.H. 560=A.D. 1165*).

The title of the work and the author's name are not known. In a note on the title-page, the work is wrongly ascribed to As-Sajâwândî, who is referred to in the preface in terms used of the dead, thus :—

والامام الاجل صدر الاسلام شمس العارفين امام الزمان ابو جعفر بن طيفور السجوانى قدس الله روحه وضع الوقوف على خمس مراتب وعلى كل مرتبة اقام ببرهانه قاطعا و دليلا و اضحا \*

Beginning :—

الحمد حمدا يكافي نعمه ويمتزي مزيدة ..... بعد فاعلم ان الاهم لقارى القرآن علم [الفصل] و الوصول لأن فهم المعنى يفتقر اليه و علماء المعاني و البيان رحمة الله جعلوا هذا العلم نهاية الخ \*

Following As-Sajâwahî, the author divides stops into five classes, **المحض** (v) ; **المجاز** (iv) ; **العائني** (iii) ; **المطلق** (ii) ; **اللان** (i) **viz.**

The main body of the work is arranged according to Sûrahs, giving the end of each verse, and stating the class of stop employed in every case.

No other copy of the work is known.

Written in fair Naskh; with some marginal and interlinear notes.  
Foll. 238-241 are worm-eaten.

Dated the 6th Ramadân, A.H. 1109=A.D. 1698.

حافظ عبد الشكور : Scribe:

No. 1314.

foll. 62; lines 13; size  $6 \times 4$ ;  $5 \times 2\frac{1}{2}$ .

## **خديمة الطالبين و صفيحة الراغبيون**

## ĞUNYAT AT-TÂLIBÎN WA MUNYAT AR-RÂĞIBÎN.

A treatise on the correct pronunciation of the Qurân, by  
Muhammad bin Qâsim bin Ismâ'îl al-Baqarî ash-Shâfi'i (d. A.H. 1111=A.D. 1699); for some account  
of whom see No. 1267 above.

## Beginning :—

يقول الفقير المعترف بتقصيبة ..... الحمد لله على احسانه و  
شجع ان لا اله الا الله وحده لا شريك له تعظيمها لشانة الخ \*

The author tells us, in the preface, that he wrote this treatise at the request of some of his friends, dividing it into fifteen *Bâb* and a *Khâtimah*, as follows:—

- I. Fol. 2<sup>b</sup>. الباب الاول في مخارج الحروف و صفاتها

II. Fol. 8<sup>a</sup>. الباب الثاني في بيان التبعيود و موضوعه و غایته

III. Fol. 11<sup>a</sup>. الباب الثالث في بيان كل كلمة يجب المحافظة  
عليها لصعوبتها على الناطق بها \*

IV. Fol. 11<sup>b</sup>. الباب الرابع في بيان احكام الراء و اللام

V. Fol. 13<sup>b</sup>. الباب الخامس في بيان المثلين المتقابلين و  
المتجانسين من الكلمات التي يجب الادغام فيها  
لجميع القراء \*

الباب السادس في بيان اللام القمرية والشمسية ولام . VI. Fol. 14<sup>a</sup>. الفعل \*

الباب السابع في بيان الظاء من الضاد في حروف . VII. Fol. 15<sup>b</sup>. تقع بعد الضاد و الظاء \*

الباب الثامن في بيان احكام النون الساكنة و . VIII. Fol. 19<sup>b</sup>. التنوين و الميم الساكنة \*

الباب التاسع في بيان المد و القصر

الباب العاشر في بيان الوقف و الابداء

الباب الحادي عشر في بيان هاء الضمير و البداء . XI. Fol. 32<sup>a</sup>. بهمزة الوصل \*

الباب الثاني عشر في بيان الوقف على اواخر الكلم . XII. Fol. 33<sup>b</sup>. من روم و اشمام و غير ذلك \*

الباب الثالث عشر في بيان حكم الوقف على بلا و كلا . XIII. Fol. 36<sup>b</sup>.

الباب الرابع عشر في بيان من امر بكتابة المصاحف . XIV. Fol. 41<sup>a</sup>. و من كتبها و عدة المصاحف التي كتبت \*

الباب الخامس عشر في بيان المقطوع و الموصول . XV. Fol. 47<sup>a</sup>. الخاتمة في بيان كلمات كتبت بالقاء المحروزة و في . Fol. 54<sup>b</sup>. جملة من المرسوم \*

Another copy of the work is noticed in Cairo, vol. i, p. 111.  
Written in fair Naskh.

Not dated; probably 18th century.

## No. 1315.

foli. 9; lines 23; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

'بيان الصحيح والمعتمد'

## BAYĀN AS-SAHĪH WA'L-MU'TAMAD.

A pamphlet on the subject of pausing at the letter *s* (Hamzah), after the method of Hamzah bin Habib az-Zayyāt (*d. A.H. 156=A.D. 773*; see *Tabaqāt al-Qurra'* by *Ad-Dahabī*, fol. 22<sup>a</sup>); based on the *Hirz al-Amāni* of *Ash-Shātibī* (No. 1221 above) and the *Kitāb an-Nashr* of *Al-Jazārī* (No. 1243 above).

Author: *Shamsaddin Abū 'Abdallāh Muḥammad bin Salāmah bin 'Abdaljawwād*, commonly called *Abi's-Su'ud* *Ibn Abi'n-Nūr ad-Dimyāṭī as-Sakhri ash-Shāfi'i*. بن مسلمة الدين أبو عبد الله محمد بن سالمة الدين السكري الشافعى شمس الدين ابو عبد الله محمد بن سالمة الدين السكري الشافعى. He was born at *Sakhriyah* in *A.H. 1047=A.D. 1637*. After receiving his early education at home from *Shaikh Jalāladdin Muḥammad bin 'Umar al-Fāriskūrī* (*d. A.H. 1057=A.D. 1647*; see *Khulāṣat al-Asār*, vol. iv, p. 82) and *Muṣṭafā at-Tilyānī*, he travelled to Cairo to complete his studies under two well-known scholars, viz., (i) *Sultān bin Ahmād al-Mazzāḥī* (*d. A.H. 1075=A.D. 1664*) and (ii) *Yāsīn al-Himṣī* (*d. A.H. 1061=A.D. 1651*). Our author made himself known as a great *Qāri'*, and wrote several works on *Qirā'at*, *Tajwid* and other branches of Muhammadan literature. He died at Cairo, on Wednesday, the 16th *Jumādā II*, *A.H. 1117=A.D. 1705*. See *Silk ad-Durar*, vol. iv, p. 111, and *Tāj at-Tabaqāt*, vol. xii, part i, fol 110<sup>a</sup>.

The preface, which is written by a disciple of the author, begins thus:—

الحمد لله رب العالمين و افضل الصلة و اتم التسليم على اشرف المرسلين ..... و بعد فجده اوراق قليلة ذفعها كبير و الاحتياج اليها كثير في بيان الصحيح و المعتمد المقروء به من طريق الحرز للامام حمزة عند الوقف على الهمزة تلخيص شيخنا ..... شمس الدين ابي عبد الله محمد الدمياطي بلدا الشافعى مذهبها الشهير نسبه بالشيخ ابي السعود

[ابن] ابي النور الخ \*

No other copy of the work is known.

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1316.

foll. 20; lines 22; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

## رسالة في مشكلات القراءات

## RISÂLAH FÎ MUSHKILÂT AL-QIRÂ'ÂT.

A short treatise dealing with some difficult points in the correct reading of the Qurâن, by Abu's-Su'ûd Aḥmad bin 'Umar al-Isqâṭî al-Hanafi (ابو السعوڈ احمد بن عمر الاسقاطی الحنفی (d. A.H. 1159=A.D. 1746); for some account of whom see No. 1301 above.

Beginning:—

يقول العبد الفقير الى عفو رب الجلي و الخفي احمد بن عمر الاسقطي الحنفي ..... نحمدك اللهم حمدا كانها في تيسير الهدایة  
و نهاية الارشاد النج \*

The author tells us, in the preface, that he wrote this treatise in answer to some questions put to him by Al-Wazîr 'Abdallâh bin Muṣṭafâ bin Muḥammad.

The work is divided into 43 *Mas'alah* (questions). The answer to each question is distinguished by the word *الجواب*.

The colophon reads thus:—

تمت الرسالة المسمّاة بالسؤال للستاذ الاعظيم و المحقق الفخم استاذ استاذنا العلامة الاسقطي نفعنا الله بامداداته و اعاد علينا و على المسلمين من وابل نفحاته \*

Written in Arabian Naskh.

Not dated; probably 18th century.

## No. 1317.

foll. 125; lines 12-24; size  $8\frac{1}{2} \times 7$ ;  $6\frac{1}{2} \times 5$ .

(Eight separate works bound together.)

fol. 1<sup>a</sup>-10<sup>b</sup>.

I.

رسالة ترتيل القرآن

## RISÂLAH TARTÎL AL-QURÂN.

A treatise on the correct reading of the Qurâن, by Abû Sa'îd Muhammâd bin Muštafâ bin 'Uşmân al-Khâdimî al-Qâdimî ابو سعيد محمد بن مصطفى بن عثمان الخادمي القادمي belonging to the Naqshbandîyah order. He died in A.H. 1168=A.D. 1754. See Brock., vol. ii, p. 351.

Beginning:—

الحمد لله الذي جعلنا من اهل القرآن و جعل تلاوته و ترتيله افضل طاعة اهل الإيمان ..... و بعد فلما كان قراءة القرآن افضل الطاعات على الاطلاق بالاتفاق وقد كان رعاية آدابه و شرائط ترتيله كالشريعة المنسوخة في القطر و الافق بذلت وسعي بجمعها ما يتعلّق بذلك من الكتب المعتبرة النجع \*

For the contents of the work see Berlin, No 533.

Written in Arabian Naskh.

Not dated; probably 17th century.

fol. 13<sup>a</sup>.

II.

حكایة مريم الصامتة مع عبد الله

HIKÂYAT MARYAM AS-SÂMITAH  
MA'A 'ABDALLÂH.

An anecdote regarding a certain Maryam and her replies to the questions of 'Abdallâh bin al-Mubârak.

Beginning:—

قال عبد الله بن المبارك ساقني العجم الى بيت الله تعالى الحرام و زياره قبر النبي صلی الله عليه وسلم قال بينما أنا سائر في الطريق وإذا أنا بأمرأة عليها مرقعة من شعر النجع \*

foll. 13<sup>a</sup>-19<sup>a</sup>.

## III.

باب وقف حمزة و هشام على الهمزة

BÂB WAQF HAMZAH WA HISHÂM  
'ALA'L-HAMZAH.

A tract on the subject of pausing at the letter ء (Hamzah), according to the methods of Hamzah (A.H. 156=A.D. 773) and Hishâm (d. A.H. 245=A.D. 859).

By an anonymous author.

Beginning:—

الحمد لله رب العالمين ..... باب وقف حمزة و هشام على  
الهمزة و هو باب مشكل يحتاج الى معرفة تحقيق مذاهب اهل العربية  
و احكام رسم المصاحف العثمانية الخ \*

The tract is arranged according to Sûrahs of the Qurâن.

No other copy of the tract is known.

Written in fair Naskh.

Dated A.H. 1221=A.D. 1873.

foll. 24<sup>a</sup>-31<sup>a</sup>.

## IV.

[كتاب في التجويد]

[KITÂB FI'T-TAJWÎD.]

A short fragment of a Turkish work on the correct pronunciation of the Qurâن. It opens abruptly thus:

\* ذوات يادن حكمة مد بدل واقع

foll. 34<sup>b</sup>-49<sup>a</sup>.

## V.

فيوض الانقان في وجة القرآن

FUYÛD AL-ITQÂN FÎ WUJÛH  
AL-QURÂN.

A treatise on the various readings of the ten eminent Qurân-readers, by Ḥam dallâh bin Khairaddîn al-Qâri. حمد الله بن خير الدين القاري.

Beginning :—

\* الحمد لله الذي زين السنة القراء بحلية التلاوة الخ

In the preface, the author enumerates his previous compositions, as follows :—

- |       |                                       |
|-------|---------------------------------------|
| (i)   | عمدة العرمان في وصف حروف القرآن       |
| (ii)  | بيان الفاظ الاعيال                    |
| (iii) | نظم الجملان في تجويد القرآن           |
| (iv)  | رسوخ اللسان في حروف القرآن            |
| (v)   | تصريح الرموز في القراءات العشرة       |
| (vi)  | شرح تصريح الرموز المسمى بتشريح البروج |

The author's name is not found in the MS.; but as the '*Umdat al-'Irjān fi Wasf Hurūf al-Qurān*' is mentioned as one of his compositions, it is almost certain that he is no other than Ḥamḍallāh bin Khairaddīn, a distinguished Qārī of Constantinople, who held the post of *Khatīb* in the Ayā Shūfiyah Mosque in the time of Sultān Sulaimān I (A.H. 926–974 = A.D. 1520–1566). See Ḥāj. Khal., vol. iv, p. 261, and Brock., vol. ii, p. 438.

In the beginning the author explains the terms and abbreviations he has made use of in this work, and arranges the rest according to Sūrah-s of the Qurān.

No other copy of the work is known.

Written in cursive Naskh.

Not dated; probably 17th century.

foll. 50<sup>a</sup>–50<sup>b</sup>.

VI.

### شرح المقدمة الجزرية

## SHARH AL-MUQADDIMAT AL-JAZARIYAH.

One *Fasl* from the commentary on *Al-Muqaddimat al-Jazariyah*, by Khālid bin 'Abdallāh al-Azharī (d. A.H. 905=A.D. 1499), dealing with the correct pronunciation of the letters of the Arabic alphabet.

Beginning :—

كتاب شرح الجزرية في ما يجحب معرفة المقرية تأليف الشیخ الامام العالم  
العلامة الشیخ خالد بن عبد الله الاذہري المعروف بنسبته بالواد .....  
فصل في بيان صفات حروف المجائحة الخ \*

For other copies see Berlin, No. 515; Gotha, Nos. 565-6; Leyden, No. 1643; Escur., No. 521, v; and Bodl., vol. ii, No. 232, iv.

Written in Arabian Naskh.

Dated A.H. 1144=A.D. 1732.

foll. 52<sup>b</sup>-60<sup>a</sup>.

VII.

### باب وقف حمزة و هشام على الهمزة

### BÂB WAQF HAMZAH WA HISHÂM 'ALÂ'L-HAMZAH.

Another copy of the third treatise, beginning as the other.  
Written in rough Naskh.

Dated A.H. 1173=A.D. 1760.

Scribe : عمر بن نصوح.

foll. 60<sup>b</sup>-125<sup>a</sup>.

VIII.

### قرة العين

### QURRAT AL-'AIN.

A treatise on the *Fathah* and *Imâlah*, by Ibn Qâsih al-'Udri (d. A.H. 801=A.D. 1398). See No. 1292 above.

Beginning :—

قال ابو البقاع علي بن عثمان بن محمد بن الحسين العذري اما بعد  
حمد الله رب العالمين و الصلوة و السلام على سيدنا محمد خاتم النبيين و  
آله و صحبه اجمعين فان هذه سميتها قرة العين و جمعت فيها المشهور من  
الفتح و الامالة و بين اللغظين الخ \*

Written in fair Naskh, with the headings in red.

Dated A.H. 1174=A.D. 1761.

Fol. 23<sup>b</sup> contains a short extract from the *Tâhibîr at-Taisîr* of Al-Jazârî (No. 1220 above). Foll. 11<sup>a</sup>-12<sup>b</sup>, 19<sup>b</sup>-23<sup>a</sup>, 31<sup>b</sup>-34<sup>a</sup>, 49<sup>b</sup> and 51<sup>a</sup>-52<sup>a</sup> are blank.

No. 1318.

foli. 12; lines 21; size  $8\frac{3}{4} \times 6\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

غاية الفلاح

## ĜÂYAT AL-FALÂH.

A pamphlet on the subject of pausing at the letter س (Hamzah), according to the method of Hamzah bin Habib az-Zayyât (*d. A.H. 156=A.D. 773*).

The full title of the work, as given on the title-page, is as follows:—

كتاب غاية الفلاح في رقق حمزة بالوجه الصحاح \*

The author does not reveal his name; but from the words: بلغنى الله وآياته و المسلمين جميع الامانى (may God fulfil all desires of mine, his and other Muslims!), which are used after the name of 'Abdaljawwâd al-Maidâni, who is referred to as one of the commentators on the *Hirz al-Amâni* of Ash-Shâtîbî (No. 1221 above), it is evident that the author was a contemporary of 'Abdaljawwâd al-Maidâni, who flourished in the latter part of the twelfth century of the Hijrah. The author further states that he learnt Qirâ'at from Ahmad al-Baqarî, a disciple of Muhammad al-Baqarî (who died in A.H. 1111=A.D. 1699; see Brock., vol. ii, p. 327).

Beginning:—

الحمد لله الكريم المتعال صاحب الجود والفضائل والصلة والسلام  
على سيدنا محمد والصحاب والآل ..... وبعد فقد نصب الله أئمة  
لفهم قرآن وخصهم منه بعفوه وغفرانه الخ \*

The author tells us, in the preface, that the present pamphlet is really a reproduction of the *Khâtimah* (epilogue) of the *Kitâb an-Nashr* (No. 1243 above), with some additions of his own.

No other copy of the pamphlet is known.

Written in Arabian *Naskh*; with some marginal notes in the same hand as the text.

Not dated; probably 18th century.

No. 1319.

foll. 8; lines 21; size  $8\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

رسالة الند و النشر على الاسئلة العشر

**RISĀLAT AN-NADD WA'N-NASHR  
'ALA'L-AS'ILAT AL'AŞHR.**

A pamphlet in which the ten questions, connected with the correct reading of the Qurān, are fully discussed and answered by Muḥammad al-Bulaidī at the instance of his teacher, Shaikh Ahmad al-Baqarī.

Beginning:—

حَمْدًا لَكَ يَا مِنْ اَنْارِ قُلُوبِنَا بِسِوَاطِعِ الْآيَاتِ ..... وَ بَعْدَ فَقَدْ  
وَرَدَ فِي هَذَا الزَّمَانِ مَا تَمْتَحِنُ بِهِ الْأَذْهَانُ ..... وَ الْمُخَاطَبُ بِهَا  
..... مَوْلَانَا أَحْمَدُ الْفَعَالُ أَبُو السَّمَاحِ الْبَقْرِيُّ لِزَالْتُ ثُمَراتُ التَّحْقِيقِ  
تَجْنِي مِنْ جَنَّاتٍ وَجَنَّاتٍ عِلْمَهُ ..... وَ كُنْتُ إِذْ ذَاكَ حَاضِرًا  
مِجْلِيسَهُ فَنَاؤُلَيْهِ بَعْدَ أَنْ تَصْفِحَهُ مُشِيرًا إِلَيْهِ بِالْكِتَابَةِ عَلَيْهِ حِينَ رَأَهُ غَيْرُ  
مُحْتَاجٍ إِلَيْهِ مَعَ مَا فِيهِ مِنْ مُزِيدٍ الْأَشْتَغَالُ ..... وَ اخْدُتُهَا مِنْهُ  
بِقَصْدِ الْذُّوْرِ إِلَيْهَا فَاتَّاجَ اللَّهُ بِمَا يُسْرِهِ مِنَ الْكِتَابَةِ النَّبِيِّ \*

The author, whose full name is Muḥammad bin Muḥammad al-Bulaidī al-Mağribī al-Mālikī, was born in A.H. 1096=A.D. 1685, and was a learned doctor of the Mālikī school. He came from Mağrib to Egypt, and settled down at Cairo. Of all the masters whose lectures he attended, the most eminent, according to *Silk ad-Durar* (vol. iv, p. 111), was Muḥammad bin Qāsim bin Ismā'il al-Baqarī (d. A.H. 1111=A.D. 1699). Besides the present work and those mentioned by Brock., vol. ii, p. 331, he wrote glosses on Al-Bайдâwî's commentary on the Qurān and Al-As̄hmûnî's commentary on the *Alfiyah*. He also wrote a large work, describing the manner in which various verses of the Qurān were collected and arranged. He held the post of professor at the Jāmi' al-Azhar, where he delivered lectures on Al-Bайдâwî's commentary on the Qurān, which were attended by not less than two hundred students, including the great Sūfi 'Abdalwahhâb al-'Afîfi (d. A.H. 1172=A.D. 1758). He died at Cairo in A.H. 1176=A.D. 1762. See *Silk ad-Durar*, vol. iv, p. 110; *Tâj at-Tabaqât*, vol. xii, part ii, fol. 132<sup>b</sup>; and Brock., vol. ii, p. 331.

The questions are introduced with the word قَالَ and the answers with the word قَلْتَ.

No other copy of the work is known.

Written during the author's life-time in elegant Arabian Naskh.

Dated A.H. 1134=A.D. 1722.

Scribe : محمد جار الله الخناني المالكي الشاذلي الاعشري.

### No. 1320.

foll. 6 ; lines 23 ; size  $8\frac{1}{2} \times 6\frac{1}{2}$  ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

ارجوزة الاطفال النافعة للنساء و لرجال

### URJŪZAT AL-ATFĀL AN-NĀFI'ATU LI NNISĀ' WA'R-RIJĀL.

A pamphlet discussing the rules regarding the letters ل, ن and م.

By As-Sayyid 'Alī, better known as Yasīr, a writer of the 12th century of the Hijrah.

Beginning :—

الحمد لله رب العالمين ..... و بعد فهدة ارجوزة قربية مرضية مشتملة على احكام النون الساكنة والتنوين واللام الفعلية والقمرية والشمسية والميم المشددة والنون كذلك و الميم المخففة خالية من مخارج الحروف و الصفات التي ذكروها علماء القراءات نفعنا الله ببركاتهم و ساذكرها لك ببابا بابا لتسهل عليك النحو \*

The above quotation will give a clear idea of the contents of the pamphlet, which is divided into seven *Bâb*, as follows :—

; باب الاقلاب. 4; باب الظهور. 3; باب البسمة. 2; باب الاستعادة. 1.

باب المد. 7; باب احوال الميم. 6; باب الاخفاء. 5.

The pamphlet was completed, as stated by the author at the end, on Thursday, the 8th Rabî 'II, A.H. 1154=A.D. 1741.

No other copy is known.

Written in fair Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

Scribe : السيد ابراهيم الرينجي.

No. 1321.

foll. 34; lines 27; size  $8\frac{1}{2} \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4$ .

## شرح عمدة المفيد

## SHARH 'UMDAT AL-MUFID.

A commentary on the '*Umdat al-Mufid Wa 'Uddat al-Mujid*', a metrical treatise on the correct pronunciation of the Qurân, by 'Alamaddin Abu'l-Hasan 'Alî bin Muhammâd as-Sakhâwî (d. A.H. 643=A.D. 1245), who composed it on the same lines as the *Qasîdah Râ'iyyah* of Abû Muzâhim Mûsâ bin 'Ubaidallâh bin Ya'hyâ al-Khâqânî (d. A.H. 325=A.D. 936; see Berlin, No. 485).

The commentator's name is not known.

Beginning :—

الحمد لله الذي شرفنا بحفظ كتابه وفقنا لتجويده واعرائه وصلاته على  
من انزل القرآن بلسانه و اختاره لتبليغه و بيانه النجع \*

The correct title of the text, as given by Hâj. Khal., vol. iv, p. 266, is *عمدة المفيد و عدة المجيد في معرفة لفظ التجويد*, but the author of the commentary, in his short prefatory note, entitles it *عمدة المجيد في النظم و التجويد*.

Comments on the text are preceded by a *Muqaddimah*, divided into five *Fasl*, as follows :—

- |                            |  |
|----------------------------|--|
| I. Fol. 1 <sup>a</sup> .   | الفصل الأول في تعريف التجويد   |
| II. Fol. 2 <sup>b</sup> .  | الفصل الثاني في مخارج العروف   |
| III. Fol. 3 <sup>a</sup> . | الفصل الثالث في بيان ما يعرف به مخرج العرف                               |
| IV. Fol. 3 <sup>b</sup> .  | الفصل الرابع في صفات العروف  |
| V. Fol. 4 <sup>b</sup> .   | الفصل الخامس في انقسام هذه الصفات إلى مميز و<br>محسن و ذي قوة و ذي ضعف * |

The colophon reads thus :—

فهذا ما يسرا الله عز و جل على هذه القصيدة على سبيل الاختصار  
هو بحمد الله و ان صغر حجمها فقد كيف و مليئ علماء الله تعالى يجعله  
وسيلة الى عفوه و غفرانه و سببا الى رحمته و رضوانه انه ارحم الراхمين \*

No other copy of the work is known.

Written in cursive Naskh, with quotations from the text in red.

Dated A.H. 1273=A.D. 1855.

Scribe: عمر بن المرحوم احمد الد مهوجي.

Foll. 33<sup>b</sup>-34<sup>a</sup> contain the following appendices :—

I. An extract from the *Malhamatu Dâniyâl* (see Berlin, No. 5912), dealing with the natural and supernatural accompaniments of the moon-eclipse.

II. An extract from the *Husn al-Muhâdarah* of As-Suyûti, dealing with comets.

III. A note explaining a question of divorce, based on the saying of Shaikh al-Islâm ‘Alî as-Ṣâ‘idî al-‘Adawî al-Mâlikî al-Azhârî (d. A.H. 1189=A.D. 1775; see Silk ad-Durar, vol. iii, p. 206).



